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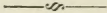
ÆNEID IX.



VERGIL,
AENEID IX.

PUBLISHED BY W. B. CLIVE & CO., BOOKSELLERS ROW, STRAND.

The Tutorial Series—Inter. Arts, 1891.

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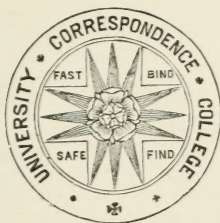
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UNIV. CORR. COLL. PRESS WAREHOUSE,
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INTRODUCTION.

§ 1. PUBLIUS VERGILIUS MARO was born at Andes (*Pietola*) close to Mantua in Transpadane Gaul on October 15th, B.C. 70.

Life of Vergil. His father was a small freeholder of that place, who was able to send his son to the provincial schools at Cremona and Mediolanum (*Milan*), subsequently to Naples to attend the lectures of Parthenius, and finally to Rome to hear Siron. From the latter he learned the philosophy of Epicurus—the philosophy of wise good-living—and from Parthenius he learned Greek. He returned to Andes at some time before B.C. 43, for in that year his father's estate was seized and allotted to one of the veterans who had sided with Octavius and Antonius. Pollio, governor of Transpadane Gaul, befriended the poet, and Octavius was prevailed upon to restore his property: but two years later came the second series of allotments to reward the troops who fought at Philippi, and Vergil was forced to flee again, narrowly escaping with his life. He came to Rome, and was there introduced by Pollio to C. Cilnius Maecenas, chief minister of Octavius and the patron of many distinguished literary men. The *Eclogues* of Vergil had already in part perhaps been written, and Maecenas was satisfied of the poet's powers. He remained Vergil's friend, introduced him to Augustus, to Horace, Tibullus, and other literary men, and enabled him to acquire a small villa near Naples, where he spent most of his days. In the year B.C. 19 he visited Greece, and when on the way home sickened, and died at Brundisium (*Brindisi*). He had never been strong, and his journey to

Greece was probably undertaken for the sake of his health, and the same reasons may have prompted his choice of a residence near Naples ; near which town he was buried, with the following epitaph inscribed above him :—

“ Mantua me genuit, Calabri rapuere, tenet nunc
Parthenope : cecini pascua, rura, duces.”

§ 2. The earliest works of Vergil were possibly some or all of the minor pieces known as the *Culex* (*Gnat*), *Ciris*, *Moretum* (*Salad*), *Copa* (*Hostess*) ; but the authenticity of all these is open to question. His fame as a poet began with the publication, prior to B.C. 35, of the *Eclogae* or *Bucolica*, ten brief poems, imitating the pastoral poetry of Theocritus the Syracusan (3rd cent. B.C.) Like all the great works of Vergil, these are written in hexameters, and it was the smoothness of the versification and the novelty of the subject which gained them their popularity. Vergil loved the country, and Maecenas made use of his taste to persuade him to write a long didactic poem on Agriculture—the *Georgics*—which describes in four books the management of crops, of trees and vines, of cattle and horses, and of bees. Didactic poetry is such as conveys systematic instruction in the form of verse ; and while the *Georgics* are so poetical as to rank for beauty as highly perhaps as any Latin poetry, they were considered valuable guides to the pursuits of which they treated. Maecenas persuaded the poet to undertake this task in order to please Augustus, who was endeavouring to restore the old industry, virtues, and rural life of Italy, and required a fit poet to glorify husbandry. Vergil's model here was Hesiod of Ascrea (8th cent. B.C.), but he also made use of many poets of the Alexandrine School of the third and second centuries B.C. The work was published B.C. 29.

But the fame of Vergil rests upon his crowning work, the *Aeneid*, an epic of nearly ten thousand lines. It was long before he could be prevailed upon to undertake the poem, and when he died he had already been engaged upon it for ten years. Augustus had wished a poem to immortalise his own great victories : Vergil chose a subject which

was less invidious, while it afforded him the opportunity to give the Emperor the praise which he believed to be due to the monarch who had ended the civil wars and brought back an almost forgotten peace to Italy and the world.

§ 3. The *Aeneid*, or “Book of the Adventures of Aeneas,” relates all that occurred to that hero after his flight from Troy, up to the time of his final settlement in Latium. It is, therefore, a continuation of the **The tale of Troy.** great mass of legends known as the Trojan Cycle, which furnished materials to most of the epic poets and many of the tragedians of Greece, and which survives to us in part in the two great epics of Homer, the *Iliad* and the *Odyssey*. Troia, Ilium, or Pergama, as it is variously named, was the centre of a small plain in the north-west corner of Asia Minor, bordering upon the two regions afterwards known as Phrygia and Phrygia Minor; whence the Trojans are also called *Phryges*. According to the legend, the first king of the Troad was Teucer. Then followed in succession Dardanus, Erichthonius, Tros, and Ilus, the last of whom founded the city Ilium or Troia. The walls were said to have been built for the next king, Laomedon, by the hands of Apollo and Poseidon (Neptune); and because he refused to pay to those deities the stipulated reward, Hercules captured it and took it from him. When the sceptre devolved upon Priam, son of Laomedon, and his queen Hecuba, it was an opulent and populous city. Priam had fifty sons, amongst whom were Hector, the bravest of the Trojans, and Paris, the most effeminate. The latter, while roaming over Mount Ida, was encountered by the three great goddesses Here (Juno), Pallas (Minerva), and Aphrodite (Venus), who were disputing as to which of them was the fairest. They chose Paris as arbiter, and he awarded the prize for beauty to Aphrodite. Hence it was that she became the champion of Troy, while Here became its bitterest foe.

Aphrodite had persuaded Paris to decide in her favour by promising him the fairest woman in Greece to be his wife, and she now sent him to Hollow Lacedaemon, Sparta, where Menelaus was king. His wife was Helen, daughter of Leda, sprung from one of the two eggs which Leda bare

to Zeus, and so sister to the Dioscuri (Castor and Pollux), who sprang from the other egg. She was the most beautiful woman of her day, and Paris carried her off by aid of Aphrodite. Menelaus instantly levied war against Troy. All the Greeks (Danai, Argolici, Graii, Achivi, Pelasgi) lent him their aid, and his brother Agamemnon, king of Mycenae, took upon himself the supreme command. On the voyage out the fleet was becalmed at Aulis in Euboea, where Artemis (Diana) kept it wind-bound in anger for a sacrilege done to her by Agamemnon, nor could he propitiate the goddess save by the sacrifice of his daughter Iphigenia. Upon reaching the Troad, or country of Troy, the war dragged on with varying issues for ten years. At the end of that time, Agamemnon carried off Chryseis, daughter of a priest of Apollo at Lyrnessus. For this Apollo sent a plague upon the host, and the king was forced to surrender his prize. In compensation he seized Briseis, who was the captive of Achilles, the bravest of the Greeks. The latter refused to fight against the foe, until Patroclus, his dearest comrade, was slain by Hector. Roused by this to fight again, he met and slew Hector, but was himself slain soon after by Paris. The Greeks now resorted to stratagem. They constructed a gigantic horse of wood, shut up within it their picked warriors, and sailed away to Tenedos. They left, however, one of their number, Sinon, to pretend enmity to them, and so to induce the Trojans to drag the horse up to their citadel as a sure way of securing the favour of heaven. They did so, the warriors came out in the night time, opened the gates to their fellows, who had sailed back in the darkness, and in this way Troy was captured. The town was destroyed utterly, and the fugitives fled whither they could. Amongst them was Aeneas, son of Anchises and Aphrodite, who sailed away with twenty ships to found a new city.

§ 4. The *Aeneid* commences at a date seven years later, when the hero, after a violent storm which Juno has purposely raised against him, is cast ashore on the coast of Northern Africa. That land had only recently been colonised by Dido and other fugitives from Tyre, who were busily engaged in

The story
of Aeneas.

building a city, Carthage. The queen welcomes Aeneas graciously, being tricked by Venus; and over a banquet which she provides, Dido asks to hear the tale of Troy's fall. This ends Book I.

Book II. contains the narrative already given of the wooden horse, the sack of Troy, and the hair-breadth escape of Aeneas with the loss of his wife Creusa; and the tale continues in Book III., wherein are described the various fruitless attempts of the fugitives to settle in Thrace, Epirus, and Sicily, and the death of Anchises.

Book IV. contains the story of Dido's passion for Aeneas, his marriage with her, and his speedy departure at the bidding of the gods, who refused to allow him to settle elsewhere than in Italy. In despair the queen commits suicide.

In Book V. we have a long description of the games celebrated at Eryx in Sicily, the colony of Acestes, another Trojan refugee, in honour of the dead Anchises. The boat race, foot race, boxing, wrestling, and shooting matches are all described in detail, and the book closes with the ultimate arrival of Aeneas in Italy.

Book VI. is filled with another episode which, like that of Dido's love, serves to relieve the monotony of the long poem. Aeneas, guided by the Cumaean Sibyl, descends to the under-world by the way of Avernus, and there meets and converses with the spirits of dead heroes, and with other spirits as yet not embodied, who are one day to live and act as kings or generals of Rome. He meets also his father Anchises, who unfolds to him all the future glory of Rome. The book thus becomes a magnificent prophecy, foretelling the wars and triumphs of Rome up to Actium, B.C. 31.

The real activity of the poem commences in Book VII. Landing in Italy, Aeneas finds himself welcomed by Latinus, king of the Latins. His daughter Lavinia is already betrothed to Turnus, prince of the Rutulians of Ardea, but he now pledges her to Aeneas. Juno sees her opportunity to crush the Trojans finally, and sends the fury Allecto to stir up Turnus to avenge himself by arms. He rouses the nations of Italy, and an accident sets the two parties at strife.

Despairing of success with so few followers, Aeneas goes to seek assistance from Euander the Arcadian, who had made his way to the Palatine Hill and had there built a city. The opportunity is taken to describe the old landmarks of Rome and to interweave many legends of the ancient times, notably that of Hercules and Cacus. Euander greets the wanderer warmly, and sends his only son Pallas to support him; and Venus brings to the hero a suit of armour wrought for him by Vulcan, of which the shield portrays all the mighty wars of Rome down to the battle of Actium (Book VIII.).

Meanwhile, Aeneas being still absent and seeking further allies amongst the Etrurians, the Rutulians beset the Trojan camp by the Tiber. Nisus and Euryalus, two of the Trojans, undertake to break through the enemy's lines and carry to Aeneas warning of his people's dangers. They enter the Latin camp, slaying and pillaging in the darkness; then leave at dawn, are intercepted by a body of cavalry and separated. Euryalus is captured, and Nisus, endeavouring in vain to save his comrade's life, is slain. Again the Rutulians attack, and Turnus actually forces his way into the camp, from which he is only driven with great effort by Mnestheus (Book IX.).

In Book X. Jupiter in council bids the goddesses and gods lay aside their partialities and suffer fate to take its course. Aeneas returns from his expedition and falls upon the besiegers. Turnus slays Pallas; Aeneas comes to avenge him, but finds that Juno has withdrawn his foe by a ruse. He contents himself with attacking the "godless" Mezentius, who took service with the Latins when exiled for his cruelties from his kingdom of Caere, and to chastise whom the Etruscans have sent ample forces to the assistance of the Trojans. His son Lausus comes to his aid and the father escapes wounded; then, learning that his son is slain, rushes back to the fight and is slain by Aeneas.

In Book XI. comes the story of the burial of the fallen warriors, and of an attempt at conciliation which is frustrated by Turnus' violence. Aeneas prepares to attack Laurentum, Latinus' city, and there follows a cavalry battle in which Camilla, queen of the Volsci, does great

deeds and is at last slain, whereupon the Rutulians give way.

Book XII. finds Turnus challenging Aeneas to fight single-handed for Lavinia. A treaty is made and sworn, but Juno contrives to get it broken, and in the battle which at once ensues Aeneas is wounded. Venus cures him and sends him back refreshed to meet Turnus, who is now wearied with slaying, and kept out of the way by Juturna, his sister. They agree once more to a duel; Aeneas conquers; and the memory of Pallas' death prevents any extension of mercy to his fallen foe.

§ 5. The *Aeneid* was begun about the year B.C. 29, immediately after the publication of the *Georgics*. At that date the Emperor Augustus had just celebrated his triumph over the world and commenced his reign of reform. He saw that writers might be made a useful means of spreading amongst the Romans the new ideas which were to replace useless or dangerous republican notions; so he gathered about his person all men of genius who would lend their enthusiasm to support him. The most enthusiastic of them all was Vergil, who had suffered grievously in the civil wars, had been born too late to see the great days of the Republic, and had welcomed Augustus as the harbinger of peace. Augustus wished to restore the manners of old Rome—frugality, chaste living, love of toil, and all the other virtues and habits which made up the earlier Roman character. Here Vergil was entirely in accord with him, and he paints the “good old days” in glowing colours. But Augustus was in point of fact a usurper, and it was necessary to gain for him by art what could not be won by force—the awe of the Romans. Hence came Vergil's care to show how Julius, Augustus' grand-uncle, was descended from Iulus the son of Aeneas and grandson of a goddess. The triumph of Augustus was described as the necessary and inevitable working out of a long-hidden destiny, and Vergil bade Rome be content to have for its prince one whose title came from heaven. Vergil was induced to commence his great epic by the request of the Emperor

in person. He spent ten years of labour upon it, and when he died it was still, he said, unfinished, and he bade it be burnt. His order was not carried out. Plotius and Tucca, two of his poet-friends, edited the work; and there are few signs of lack of finish in it, unless the incomplete lines be thought to show it. Several occur in each book; but some are undoubtedly left incomplete on purpose to break the continuity, and for the sake sometimes of effect.

§ 6. The name "epic" signifies a long poem on a theme dealing with human destinies on a large scale, and generally embracing the actions of gods as well as men.

**Vergil's
models.**

It began for the Greeks and Romans with Homer; was continued by many others who used the Trojan and Theban Cycles, reappeared in Alexandria in the third century B.C., and was only introduced into Rome by Livius Andronicus about B.C. 240, who translated the *Odyssey*. After him Ennius (b. B.C. 239) wrote eighteen books of *Annales* in hexameters, a versified history of Rome. His verse was exceedingly rude and unpolished, but Vergil borrowed many expressions and thoughts from him. There was no other great epic writer until Vergil's time, but meanwhile poets were improving the hexameter and growing familiar with it by long use. Lucilius used it for Satires, and Lucretius for the didactic poetry of Philosophy. Both were in a measure models to Vergil, Lucretius in a very large degree. But Homer was, above all others, the one model. The imitations or adaptations from that poet are innumerable; but it was a time when borrowing was thought an essential, and when the readers read new poems rather to find out how much reminiscence of other authors there might be in the new work than expecting new thoughts or subjects. Still the subject of the *Aeneid* is in the main original, for it is an Italian epic, and up to that date there had been no such thing in Rome.

§ 7. The following may be mentioned as a few of the most striking points of Vergil's style. He avoids

**The style of
Vergil.**

the use of prepositions, and makes wide use of the cases, turning them to many purposes not recognised in the prose of his time, but probably in great

part justified by older or colloquial use ; *e.g.* simple ablative of place without prepositions ; simple accusative of destination ; dative of the goal of motion ; accusative after intransitive and passive verbs ; constant use of the personal dative (= genitive), and of the adjective as substantive. Many idioms are said to be imitations from the Greek, but are quite as probably independent outgrowths of Latin speech. Such is the use of the genitive of respect with adjectives, and of the infinitive dependent upon adjectives, and even upon nouns, and the extension of that mood to replace subjunctive clauses with many verbs of persuading, praying, striving, etc. Archaisms are numerous ; sometimes they appear in spelling, sometimes in old obsolete words, or in the use of metres and metrical quantities found in the language of Ennius, but already lost in Vergil's own time. The various figures of speech, hendiadys, hypallage, metonymy, and many others are freely used, similes are constantly occurring, and the sound and rhythm are made to express the sense by the aid of alliteration, broken lines, and other recognised artifices. Vergil is at once one of the most simple and most artificial of poets ; he works up the most simple words into the most artificial phrases ; and it is said indeed that upon the elaboration of some of his writings he spent a day on every line.

§ 8. (a) **Metre.**—The metre of the *Aeneid* is the Dactylic Hexameter, in which each verse consists of six feet (ἑξ, μέτρον), and each foot is a dactyl (— ∪ ∪) or its equivalent, a spondee (— —).

♩ ∪ ∪ | ♩ ∪ ∪ | ♩ || ∪ ∪ | ♩ ∪ ∪ | ♩ ∪ ∪ | ♩ ∪

(A spondee is said to be the equivalent of a dactyl because one long syllable takes to pronounce an equal time with two short ones. Therefore — ∪ ∪ and — — are equal.)

To this the last (sixth) foot is an exception, admitting only of two syllables, of which the last may be common (∪). Three syllables never occur in this foot : they apparently, but only apparently, occur when the final syllable disappears by elision before the initial vowel of the following line,

since an elided syllable does not count in scansion. One example occurs in Book IX. :—

Ōmnīa | longæv | ō simīl | -is vō | -cemque cōl | -ōremque
Et erin -es . . . (ix. 650—651.)

where *-que* disappears before *et*. This is called *Synapheia* (συνάπτω). This *Synapheia* is not regular between the end of one line and the beginning of the next, each line, except in very rare cases, being regarded as a separate unit for metrical purposes (cf. ix. 334—335, 344—345).

The fifth foot is regularly a dactyl. A spondee only occurs in this foot for the sake of special rhythmic effect.

In each verse should occur a *Cæsura*, that is, a pause in the sound, due to the ending of one word and the commencement of the next in the *middle* of a metrical foot. E.g., in the example quoted there is a *cæsura* between the words *longævo* and *similis*.

When occurring at the end of the first syllable of the foot, the *cæsura* is known as strong or male; when occurring at the end of the second syllable in a dactylic foot, it is known as weak or female.

Very rarely is there no *cæsura*; sometimes it is found in the 4th foot, but its proper position is as a male *cæsura* in the 3rd foot.

(b) **Prosody**.—With regard to rules for the quantity of syllables, the following are the most important, but they are nearly all subject to exceptions :—

(1) A diphthong or contracted syllable is long, e.g. *arūceps*, *cōgit* (= *cōgit*).

(2) The former of two vowels not forming a diphthong is short, e.g. *grāvius*.

(3) A vowel is long when it is followed (1) by two consonants or *x* or *z*, whether in the same word or different words: or (2) by *j* in the same word.

(4) A vowel by nature short is either long or short when it comes before a mute followed by a liquid, e.g. *tenēbrae*; but *gn* and *gm* make a preceding vowel long.

(5) Final syllables of words ending in *a, i, o, u, as, es, os*, and *e* are long. Final *es*, however, is short in such noms. sing. as *mīlēs, pedēs, equēs*, and in the nom. plural of Greek nouns, e.g. *Troadēs, lampadēs*; and final *as* is short in the corresponding Greek accus. plural, *Trōās*.

(6) Final *a* in nom., voc., and acc. is short. Final *i* of voc. sing. is short. Final syllables of words ending in *e, u, r, l, d, t*, and *ys* are short.

(7) Monosyllables are generally long, except those ending in *b, d, t*.

(8) Final *is* is short, except in acc., dat., and abl. plural, and in 2nd sing. pres. of verbs of the 4th conjugation.

(9) Final *us* is short, except in the nom. and acc. pl., and gen. sing. of the 4th declension, and in fem. nouns like *virtus*. But in v. 610 of Book IX. final *-us* is made long by the stress (*arsis*, raising) of the voice, which naturally falls upon it as the first syllable in the foot; *Tērga fūt | īgam | ūs hās | tā*.

A vowel at the end of a word is elided before a vowel at the beginning of the next word. When this does not take place there is said to be a *Hiatus*. Vergil allows it three times in this book, but in each case in imitation of Greek hexameter verse, where it is of constant occurrence. See vv. 291, 477, 647.

The syllables *am, em, im, om, um* at the end of a word are elided before a vowel or *h* at the beginning of the next word.

The letter *h* has no effect as regards scansion. A final vowel is elided before a word beginning with *h*, thus *atque hos* scans as *ātqūōs*.

This metrical or rhythmic accent is not to be confounded with the grammatical accent, with which, however, it often coincides. The law of accentuation in Latin is simply that "the main accent falls on the antepenultimate syllable (i.e. last syllable but two), except when the penultimate (i.e. last syllable but one) is long; in which case it falls on that." There is no accent on the last syllable. Thus *Intērea, intīmus, intrāre*. This law applies to all classical Latin with the one exception—that words which have dropped a final syllable, e.g. *audīn, nostīn* (= *audīsne,*

nostisne), retain their accent on the last remaining syllable.

§ 9. Iris, messenger of Juno, appears to Turnus and bids him take advantage of Aeneas' absence to attack the Trojans. He obeys, marshals his men, and dares the Trojans to give battle. They refuse to leave their defences, and he endeavours to fire the towers and their ships (1—76). Cybele, when the pines were cut wherewith to build these vessels, had entreated Jupiter to make them invulnerable. He had consented to change them to sea nymphs when danger threatened them. So now there comes a voice from heaven, the vessels break from their moorings, and turn to Nereids (77—122). Turnus, baulked, delivers a long and insulting speech, and bids the Rutulians retire and prepare for to-morrow's fight. The Trojans remain watchful (123—175). Night. Nisus tells Euryalus of his wish to bear to Aeneas the news of their peril. The two decide to go together. They appear before the Trojan leaders, who are in council, are thanked for their courage, and promised great rewards. Euryalus commits his aged mother to the care of Ascanius in case of his fall, and the two leave the camp (176—313). They enter the Rutulian lines and slay many in their sleep. At daydawn they hurry away, bearing the choicest pieces of their spoils, but are met by a body of Latin horsemen, who challenge them. In their flight through the brushwood the companions are separated, and Nisus, retracing his steps, finds his friend a captive. He endeavours to save him, but Euryalus is cut down by his captors; and Nisus, rushing to avenge him, slays Volceus their leader, but falls dead upon the body with many wounds (314—445). The fame of their love shall never die. The Rutulians set their heads upon spears and stand to arms. The conflict is postponed awhile by the grief and cries of Euryalus' mother, who has learnt her son's fate and begs the foe to slay her too. She is carried off the field by the Trojans (446—502). The Rutulians again attack the defences. They fire a tower, which falls and destroys many of the Trojans. The fight thickens. Numanus, brother-in-law of

Turnus, taunts the besieged, and is slain by an arrow from Iulus' bow. Apollo sees and applauds the deed; but, in the form of Butes, forbids the boy to mix further in the fray, then vanishes (503—671). Pandarus and Bitias open and keep the gate of the camp. The latter is slain by Turnus, and Pandarus, forced to retreat, shuts the gate again with Turnus inside. The latter spreads death about him until Mnestheus rallies the Trojans and drives him out again, forcing him to leap into the Tiber, which carries him down to his comrades (672—818).

P. VERGILI MARONIS

AENEIDOS

LIBER NONUS.

A TQUE ea diversa penitus dum parte geruntur,
Irim de caelo misit Saturnia Iuno
Audacem ad Turnum. Luco tum forte parentis
Pilumni Turnus sacrata valle sedebat.
Ad quem sic roseo Thaumantias ore locuta est : 5
Turne, quod optanti divom promittere nemo
Auderet, volvenda dies en attulit ultro.
Aeneas urbe et sociis et classe relictā
Sceptra Palatini sedemque petit Euandri.
Nec satis : extremas Corythi penetravit ad urbes 10
Lydorumque manum collectos armat agrestis.
Quid dubitas ? nunc tempus equos, nunc poscere currus.
Rumpe moras omnis et turbata arripe castra.
Dixit, et in caelum paribus se sustulit alis
Ingentemque fugā secuit sub nubibus arcum. 15
Adgnovit iuvenis duplicisque ad sidēra palmas
Sustulit, ac tali fugientem est voce secutus :
Iri, decus caeli, quis te mihi nubibus actam
Detulit in terras ? unde haec tam clara repente
Tempestas ? medium video discedere caelum 20

Palantisque polo stellas. Sequor omina tanta,
 Quisquis in arma vocas. Et sic effatus ad undam
 Processit summoque hausit de gurgite lymphas,
 Multa deos orans, oneravitque aethera votis.

Iamque omnis campis exercitus ibat apertis, 25

Dives equom, dives pictaï vestis et auri ;

Messapus primas acies, postrema coercent

Tyrrhidae iuvenes ; medio dux agmine Turnus

Vertitur arma tenens et toto vertice supra est.

Ceu septem surgens sedatis amnibus altus 30

Per tacitum Ganges aut pingui flumine Nilus

Cum refluit campis et iam se condidit alveo.

Hic subitam nigro glomerari pulvere nubem

Prospiciunt Teucri ac tenebras insurgere campis.

Primus ab adversa conclamat mole Caicus : 35

Quis globus, o cives, caligine volvitur atra ?

Ferte citi ferrum, date tela, ascendite muros,

Hostis adest, heia ! Ingenti clamore per omnis

Condunt se Teucri portas et moenia complent.

Namque ita discedens praeceperat optimus armis 40

Aeneas : si qua interea fortuna fuisset,

Neu struere auderent aciem neu credere campo ;

Castra modo et tutos servarent aggere muros.

Ergo etsi conferre manum pudor iraque monstrat,

Obiciunt portas tamen et praecepta facessunt, 45

Armatique cavis exspectant turribus hostem.

Turnus ut ante volans tardum praecesserat agmen,

Viginti lectis equitum comitatus et urbi

Improvisus adest ; maculis quem Thracius albis

Portat ecus cristâque tegit galea aurea rubrâ. 50

Ecquis erit, mecum, iuvenes, qui primus in hostem ?

En ait, et iaculum attorquens emittit in auras,

Principium pugnae, et campo sese arduus infert.

Clamorem excipiunt socii fremituque sequuntur

Horrisono : Teucrum mirantur inertia corda, 55

Non aequo dare se campo, non obvia ferre
Arma viros, sed castra fovere. Huc turbidus atque huc
Lustrat equo muros aditumque per avia quaerit.

Ac veluti pleno lupo insidiatus ovili
Cum fremit ad caulas, ventos perpressus et imbres, 60

Nocte super media : tuti sub matribus agni
Balatum exercent ; ille asper et improbus ira
Saevit in absentis : collecta fatigat edendi
Ex longo rabies et siccae sanguine fauces :
Haud aliter Rutulo muros et castra tuenti 65
Ignescunt irae ; duris dolor ossibus ardet,

Qua tentet ratione aditus et quae via clausos
Excutiat Teucros vallo atque effundat in aecum.
Classem, quae lateri castrorum adiuncta latebat,
Aggeribus saeptam circum et fluvialibus undis, 70

Invadit, sociosque incendia poscit ovantis,
Atque manum pinu flagranti fervidus implet.
Tum vero incumbunt (urguet praesentia Turni),
Atque omnis facibus pubes accingitur atris.
Diripuerunt focos ; piceum fert fumida lumen 75
Taeda et commixtam Volcanus ad astra favillam.

Quis deus, o Musae, tam saeva incendia Teucris
Avertit ? tantos ratibus quis depulit ignis ?

Dicite. Prisca fides facto, sed fama peremis.
Tempore quo primum Phrygia formabat in Ida 80

Aeneas classem et pelagi petere alta parabat,
Ipsa deum fertur Genetrix Berecynthia magnum

Vocibus his adfata Iovem : Da, nate, petenti,
Quod tua cara parens domito te poscit Olympo.

Pinea silva mihi, multos dilecta per annos ; 85
Lucus in arce fuit summa, quo sacra ferebant,

Nigra picea trabibusque obscurus acernis :
Has ego Dardanio iuveni, cum classis egeret,

Laeta dedi ; nunc sollicitam timor anxius angit.
Solve metus atque hoc precibus sine posse parentem, 90

Neu cursu quassatae ullo neu turbine venti
 Vincantur ; prosit nostris in montibus ortas.
 Filius huic contra, torquet qui sidera mundi :
 O genetrix, quo fata vocas ? aut quid petis istis ?
 Mortaline manu factae inmortale carinae 95
 Fas habeant ? certusque incerta pericula lustret
 Aeneas ? cui tanta deo permissa potestas ?
 Immo ubi defunctae finem portusque tenebunt
 Ausonios olim, quaecumque evaserit undis
 Dardaniumque ducem Laurentia vexerit arva, 100
 Mortalem eripiam formam, magnique iubebo
 Aequoris esse deas, qualis Nereia Doto
 Et Galatea secant spumantem pectore pontum.
 Dixerat, idque ratum Stygii per flumina fratris,
 Per pice torrentis atraque voragine ripas 105
 Annuit, et totum nutu tremefecit Olympum.
 Ergo aderat promissa dies et tempora Parcae
 Debita complerant, cum Turni iniuria Matrem
 Admonuit ratibus sacris depellere taedas.
 Hic primum nova lux oculis offulsit et ingens 110
 Visus ab Aurora caelum transcurrere nimbus
 Idaeique chori ; tum vox horrenda per auras
 Excidit et Troum Rutulorumque agmina complet :
 Ne trepidate meas, Teucri, defendere navis,
 Neve armate manus : maria ante exurere Turno 115
 Quam sacras dabitur pinus. Vos ite solutae,
 Ite deae pelagi : Genetrix iubet. Et sua quaeque
 Continuo puppes abrumpunt vincula ripis
 Delphinumque modo demersis aequora rostris
 Ima petunt. Hinc virgineae (mirabile monstrum) 120
 [Quot prius aeratae steterant ad litora prorae,]
 Reddunt se totidem facies pontoque feruntur.
 Obstipuere animis Rutuli ; conterritus ipse
 Turbatus Messapus equis ; cunctatur et amnis
 Rauca sonans revocatque pedem Tiberinus ab alto. 125

At non audaci Turno fiducia cessit ;
 Ultro animos tollit dictis atque increpat ultro :
 Troianos haec monstra petunt ; his Iuppiter ipse
 Auxilium solitum eripuit ; non tela neque ignis
 Expectant Rutulos. Ergo maria invia Teucris, 130
 Nec spes ulla fugae : rerum pars altera adempta est :
 Terra autem in nostris manibus, tot milia gentes
 Arma ferunt Italæ. Nil me fatalia terrent,
 Si qua Phryges prae se iactant, responsa deorum :
 Sat fatis Venerique datum, tetigere quod arva 135
 Fertilis Ausoniae Troes. Sunt et mea contra
 Fata mihi, ferro sceleratam excindere gentem,
 Coniuge praerepta : nec solos tangit Atridas
 Iste dolor, solisque licet capere arma Mycenis.
 " Sed periisse semel satis est ; " peccare fuisset 140
 Ante satis, penitus modo non genus omne perosos
 Feminæ. Quibus haec mediæ fiducia valli
 Fossarumque morae, leti discrimina parva,
 Dant animos. At non viderunt moenia Troiae
 Neptuni fabricata manu considerare in ignis ? 145
 Sed vos, o lecti, ferro quis scindere vallum
 Apparat, et mecum invadit trepidantia castra ?
 Non armis mihi Volcani, non mille carinis
 Est opus in Teucros : addant se protinus omnes
 Etrusci socios : tenebras et inertia furta 150
 Palladii, caesis summae custodibus arcis,
 Ne timeant, nec equi caeca condemur in alvo :
 Luce palam certum est igni circumdare muros.
 Haud sibi cum Danais rem faxo et pube Pelasga
 Esse ferant, decumum quos distulit Hector in annum. 155
 Nunc adeo, melior quoniam pars acta diei,
 Quod superest, laeti bene gestis corpora rebus
 Procurate, viri, et pugnam sperate parari.
 Interea vigilum excubiis obsidere portas
 Cura datur Messapo et moenia cingere flammis ; 160

Bis septem Rutuli, muros qui milite servant,
 Delecti ; ast illos centeni quemque secuntur,
 Purpurei cristis iuvenes auroque corusci.
 Discurrunt variantque vices fusique per herbam
 Indulgent vino, et vertunt crateras aënos. 165
 Conlucent ignes ; noctem custodia ducit
 Insomnem ludo.

Haec super e vallo prospectant Troes, et armis
 Alta tenent ; nec non trepidi formidine portas
 Explorant, pontisque et propugnacula iungunt, 170
 Tela gerunt. Instat Mnestheus acerque Serestus,
 Quos pater Aeneas, si quando adversa vocarent,
 Rectores iuvenum et rerum dedit esse magistros.
 Omnis per muros legio, sortita periculum,
 Excubat exercetque vices, quod cuique tuendum est. 175

Nisus erat portae custos, acerrimus armis,
 Hyrtacides, comitem Aeneae quem miserat Ida
 Venatrix, iaculo celerem levibusque sagittis ;
 Et iuxta comes Euryalus, quo pulchrior alter
 Non fuit Aeneadum Troiana neque induit arma, 180
 Ora puer prima signans intonsa iuventa.
 His amor unus erat, pariterque in bella ruebant :
 Tum quoque communi portam statione tenebant.
 Nisus ait : Dine hunc ardorem mentibus addunt,
 Euryale, an sua cuique deus fit dira cupido ? 185
 Aut pugnam aut aliquid iamdudum invadere magnum
 Mens agitat mihi, nec placida contenta quiete est.
 Cernis, quae Rutulos habeat fiducia rerum.
 Lumina rara micant ; somno vinoque soluti
 Procubuere ; silent late loca ; percipe porro, 190
 Quid dubitem et quae nunc animo sententia surgat.
 Aenean acciri omnes, populusque patresque,
 Exposcunt, mittique viros, qui certa reportent.
 Si tibi quae posco promittunt (nam mihi facti
 Fama sat est), tumulo videor reperire sub illo 195

Posse viam ad muros et moenia Pallantea.
 Obstipuit magno laudum percussus amore
 Euryalus, simul his ardentem adfatur amicum :
 Mene igitur socium summis adiungere rebus,
 Nise, fugis ! solum te in tanta pericula mittam ? 200
 Non ita me genitor, bellis adsuetus Opheltes,
 Argolicum terrorem inter Troiaeque labores
 Sublatum erudiit ; nec tecum talia gessi,
 Magnanimum Aenean et fata extrema secutus :
 Est hic, est animus lucis contemptor, et istum 205
 Qui vita bene credat emi, quo tendis, honorem.
 Nisus ad haec : Equidem de te nil tale verebar,
 Nec fas, non ; ita me referat tibi magnus ovantem
 Iuppiter aut quicumque oculis haec aspicit aequis.
 Sed si quis, quae multa vides discrimine tali, 210
 Si quis in adversum rapiat casusve deusve,
 Te superesse velim ; tua vita dignior aetas.
 Sit qui me raptum pugna pretiove redemptum
 Mandet humo, solita aut si qua id Fortuna vetabit,
 Absenti ferat inferias decoretque sepulchro. 215
 Neu matri miserae tanti sim causa doloris,
 Quae te sola, puer, multis e matribus ausa
 Persequitur, magni nec moenia curat Acestae.
 Ille autem : Causas nequiquam nectis inanis,
 Nec mea iam mutata loco sententia cedit : 220
 Adceleremus, ait. Vigiles simul excitat ; illi
 Succedunt servantque vices : statione relicta
 Ipse comes Niso graditur, regemque requirunt.
 Cetera per terras omnis animalia somno
 Laxabant curas et corda oblita laborum ; 225
 Ductores Teucrum primi, delecta iuventus,
 Consilium summis regni de rebus habebant,
 Quid facerent quisve Aeneae iam nuntius esset.
 Stant longis adnixa hastis et scuta tenentes
 Castrorum et campi medio. Tum Nisus et una 230

Euryalus confestim alacres admittier orant :
 Rem magnam, pretiumque morae fore. Primus Iulus
 Accepit trepidos ac Nisum dicere iussit.
 Tum sic Hyrtacides : Audite o mentibus aequis,
 Aeneadae, neve haec nostris spectentur ab annis, 235
 Quae ferimus. Rutuli somno vinoque soluti
 Conticuere ; locum insidiis conspeximus ipsi,
 Qui patet in bivio portae, quae proxuma ponto ;
 Interrupti ignes, aterque ad sidera fumus
 Erigitur : si fortuna permittitis uti 240
 Quaesitum Aenean et moenia Pallantea,
 Mox hic cum spoliis ingenti caede peracta
 Adfore cernetis. Nec nos via fallet euntis :
 Vidimus obscuris primam sub vallibus urbem
 Venatu adsiduo, et totum cognovimus amnem. 245
 Hic annis gravis atque animi maturus Aletes :
 Di patrii, quorum semper sub numine Troia est,
 Non tamen omnino Teucros delere paratis,
 Cum talis animos iuvenum et tam certa tulistis
 Pectora. Sic memorans humeros dextrasque tenebat 250
 Amborum et voltum lacrimis atque ora rigabat.
 Quae vobis, quae digna, viri, pro laudibus istis
 Praemia posse rear solvi ? Pulcherrima primum
 Di moresque dabunt vestri ; tum cetera reddet
 Actutum pius Aeneas atque integer aevi 255
 Ascanius, meriti tanti non inmemor unquam.
 Immo ego vos, cui sola salus genitore reducto,
 Excipit Ascanius, per magnos, Nise, Penatis
 Assaracique Larem et canae penetralia Vestae
 Obtestor ; quaecumque mihi fortuna fidesque est, 260
 In vestris pono gremiis ; revoke parentem,
 Reddite conspectum ; nihil illo triste recepto.
 Bina dabo argento perfecta atque aspera signis
 Pocula, devicta genitor quae cepit Arisba,
 Et tripodas geminos, auri duo magna talenta, 265

Cratera antiquom, quem dat Sidonia Dido.
 Si vero capere Italiam sceptrisque potiri
 Contigerit victori et praedae dicere sortem,
 Vidisti quo Turnus equo, quibus ibat in armis
 Aureus : ipsum illum, clipeum cristasque rubentis 270
 Excipiam sorti, iam nunc tua praemia, Nise.
 Praeterea bis sex genitor lectissima matrum
 Corpora captivosque dabit, suaeque omnibus arma :
 Insuper his, campi quod rex habet ipse Latinus.
 Te vero, mea quem spatiis propioribus aetas 275
 Insequitur, venerande puer, iam pectore toto
 Accipio et comitem casus complector in omnis.
 Nulla meis sine te quaeretur gloria rebus ;
 Seu pacem seu bella geram, tibi maxima rerum
 Verborumque fides. Contra quem talia fatur 280
 Euryalus : Me nulla dies tam fortibus ausis
 Dissimilem arguerit : tantum fortuna secunda,
 Haud adversa cadat. Sed te super omnia dona
 Unum oro : genetrix Priami de gente vetusta
 Est mihi, quam miseram tenuit non Ilia tellus 285
 Mecum excedentem, non moenia regis Acestae.
 Hanc ego nunc ignaram huius quodcumque pericli est
 Inque salutatam linquo : nox et tua testis
 Dexterâ, quod nequeam lacrimas perferre parentis.
 At tu, oro, solare inopem et succurre relictæ. 290
 Hanc sine me spem ferre tui : audentior ibo
 In casus omnis. Percussa mente dedere
 Dardamidae lacrimas ; ante omnis pulcher Iulus,
 Atque animum patriae strinxit pietatis imago.
 Tum sic effatur : 295
 Sponde digna tuis ingentibus omnia coeptis.
 Namque erit ista mihi genetrix, nomenque Creusae
 Solum defuerit, nec partum gratia talem
 Parva manet. Casus factum quicumque sequentur.
 Per caput hoc iuro, per quod pater ante solebat : 300

Quae tibi polliceor reduci rebusque secundis,
 Haec eadem matricque tuae generique manebunt.
 Sic ait inlacrimans ; umero simul exuit ense
 Auratum, mira quem fecerat arte Lycaon
 Gnosius atque habilem vagina aptarat eburna. 305
 Dat Niso Mnestheus pellem horrentisque leonis
 Exuvias ; galeam fidus permutat Aletes.
 Protinus armati incedunt ; quos omnis euntis
 Primorum manus ad portas, iuvenumque senumque,
 Prosequitur votis. Nec non et pulcher Iulus, 310
 Ante annos animumque gerens curamque virilem.
 Multa patri mandata dabat portanda : sed aurae
 Omnia discerpunt et nubibus inrita donant.
 Egressi superant fossas noctisque per umbram
 Castra inimica petunt, multis tamen ante futuri 315
 Exitio. Passim somno vinoque per herbam
 Corpora fusa vident, arrectos litore currus,
 Inter lora rotasque viros, simul arma iacere.
 Vina simul. Prior Hyrtacides sic ore locutus :
 Euryale, audendum dextra : nunc ipsa vocat res. 320
 Hac iter est. Tu, ne qua manus se attollere nobis
 A tergo possit ; custodi et consule longe ;
 Haec ego vasta dabo et lato te limite ducam.
 Sic memorat vocemque premit ; simul ense superbum
 Rhamnetem adgreditur, qui forte tapetibus altis 325
 Exstructus toto proflabat pectore somnum,—
 Rex idem et regi Turno gratissimus augur,
 Sed non augurio potuit depellere pestem.
 Tris iuxta famulos temere inter tela iacentis
 Armigerumque Remi premit aurigamque sub ipsis 330
 Nactus equis ferroque secat pendentia colla ;
 Tum caput ipsi aufert domino truncumque relinquit
 Sanguine singultantem ; atro tepefacta cruore
 Terra torique madent : nec non Lamyrumque Lamumque
 Et iuvenem Serranum, illa qui plurima nocte 335

Luserat, insignis facie, multoque iacebat
 Membra deo victus ; felix, si protinus illum
 Aequasset nocti ludum in lucemque tulisset :
 Inpastus ceu plena leo per ovilia turbans,
 (Suadet enim vesana fames) manditque trahitque 340
 Molle pecus mutumque metu ; fremit ore cruento.
 Nec minor Euryali caedes ; incensus et ipse
 Perfurit, ac multam in medio sine nomine plebem,
 Fadumque Herbesumque subit Rhoetumque Abarinque,
 Ignaros, Rhoetum vigilantem et cuncta videntem. 345
 Sed magnum metuens se post cratera tegebat ;
 Pectore in adverso totum cui comminus ense
 Condidit adsurgenti et multa morte recepit.
 Purpuream vomit ille animam et cum sanguine mixta
 Vina refert moriens ; hic furto fervidus instat. 350
 Iamque ad Messapi socios tendebat ; ibi ignem
 Deficere extremum et religatos rite videbat
 Carpere gramen equos : breviter cum talia Nisus
 (Sensit enim nimia caede atque cupidine ferri)
 Absistamus ait, nam lux inimica propinquat. 355
 Poenarum exhaustum satis est ; via facta per hostis.
 Multa virum solido argento perfecta relinunt
 Armaque craterasque simul pulchrosque tapetas.
 Euryalus phaleras Rhamnetis et aurea bullis
 Cingula, Tiburti Remulo ditissimus olim 360
 Quae mittit dona, hospitio cum iungeret absens,
 Caedicus : ille suo moriens dat habere nepoti,
 Post mortem bello Rutuli pugnaque potiti :
 Haec rapit atque umeris nequiquam fortibus aptat.
 Tum galeam Messapi habilem cristisque decoram 365
 Induit. Excedunt castris et tuta capessunt.
 Interea praemissi equites ex urbe Latina,
 Cetera dum legio campis instructa moratur,
 Ibant et Turno regi responsa ferebant,
 Ter centum, scutati omnes, Volcente magistro. 370

Iamque propinquabant castris muroque subibant,
 Cum procul hos laevo flectentis limite cernunt,
 Et galea Euryalum sublustri noctis in umbra
 Prodedit inmemorem radiisque adversa refulsit.
 Haud temere est visum. Conclamat ab agmine Volcens :
 State, viri. Quae causa viae? quive estis in armis? 376
 Quove tenetis iter? Nihil illi tendere contra,
 Sed celerare fugam in silvas et fidere nocti.
 Obiciunt equites sese ad divortia nota
 Hinc atque hinc, omnemque abitum custode coronant. 380
 Silva fuit late dumis atque ilice nigra
 Horrida, quam densi complerant undique sentes ;
 Rara per occultos lucebat semita calles.
 Euryalum tenebrae ramorum onerosaque praeda
 Impediunt fallitque timor regione viarum ; 385
 Nisus abit. Iamque inprudens evaserat hostis
 Atque locos, (qui post Albae de nomine dicti
 Albani, tum rex stabula alta Latinus habebat,)
 Ut stetit et frustra absentem respexit amicum :
 Euryale infelix, qua te regione reliqui? 390
 Quave sequar, rursus perplexum iter omne revolvens
 Fallacis silvae? Simul et vestigia retro
 Observata legit dumisque silentibus errat.
 Audit equos, audit strepitus et signa sequentum.
 Nec longum in medio tempus, cum clamor ad auris 395
 Pervenit ac videt Euryalum, quem iam manus omnis
 Fraude loci et noctis, subito turbante tumultu,
 Oppressum rapit et conantem plurima frustra.
 Quid faciat? qua vi iuvenem, quibus audeat armis
 Eripere? an sese medios moriturus in ensis 400
 Inferat et pulchram properet per volnera mortem?
 Ocius adducto torquet hastile lacerto
 Suspiciens altam Lunam, et sic voce precatur :
 Tu, dea, tu praesens nostro succurre labori,
 Astrorum decus et nemorum Latonia custos. 405

Si qua tuis unquam pro me pater Hyrtacus aris
 Dona tulit, si qua ipse meis venatibus auxi
 Suspendive tholo aut sacra ad fastigia fixi,
 Hunc sine me turbare globum et rege tela per auras.
 Dixerat, et toto conixus corpore ferrum 410
 Conicit : hasta volans noctis diverberat umbras
 Et venit aversi in tergum Sulmonis, ibique
 Frangitur, ac fisso transit praecordia ligno.
 Volvitur ille vomens calidum de pectore flumen
 Frigidus, et longis singultibus ilia pulsat. 415
 Diversi circumspiciunt. Hoc acrior idem
 Ecce aliud summa telum librabat ab aure.
 Dum trepidant, iit hasta Tago per tempus utrumque
 Stridens, traiectoque haesit tepefacta cerebro.
 Saevit atrox Volcens nec teli conspicit usquam 420
 Auctorem, nec quo se ardens inmittere possit.
 Tu tamen interea calido mihi sanguine poenas
 Persolves amborum inquit ; simul ense recluso
 Ibat in Euryalum. Tum vero exterritus, amens
 Conclamat Nisus, nec se celare tenebris 425
 Amplius aut tantum potuit perferre dolorem :
 Me, me, adsum, qui feci in me convertite ferrum,
 O Rutuli : mea fraus omnis ; nihil iste nec ausus
 Nec potuit ; caelum hoc et conscia sidera testor :
 Tantum infelicem nimium dilexit amicum. 430
 Talia dicta dabat ; sed viribus ensis adactus
 Transabiit costas et candida pectora rumpit.
 Volvitur Euryalus leto, pulchrosque per artus
 It cruor, inque umeros cervix conlapsa recumbit :
 Purpureus veluti cum flos succisus aratro 435
 Languescit moriens, lassove papavera collo
 Demisere caput, pluvia cum forte gravantur.
 At Nisus ruit in medios solumque per omnis
 Volcentem petit, in solo Volcente moratur.
 Quem circum glomerati hostes hinc comminus atque hinc

Proturbant. Instat non setius ac rotat ensem 441
Fulmineum, donec Rutuli clamantis in ore
Condedit adverso et moriens animam abstulit hosti.

Tum super exanimum sese proiecit amicum
Confossus, placidaque ibi demum morte quievit. 445

Fortunati ambo ! Si quid mea carmina possunt,
Nulla dies unquam memori vos eximet aevo,
Dum domus Aeneae Capitoli immobile saxum
Accolet, imperiumque pater Romanus habebit.

Victores praeda Rutuli spoliisque potiti 450
Volcentem exanimum flentes in castra ferebant.

Nec minor in castris luctus Rhamneta reperto
Exsanguis et primis una tot caede peremptis,

Serranoque Numaque. Ingens concursus ad ipsa 455
Corpora seminecisque viros tepidaque recentem
Caede locum et plenos spumanti sanguine rivos.

Adgnoscent spolia inter se galeamque nitentem
Messapi et multo phaleras sudore recepto.

Et iam prima novo spargebat lumine terras
Tithoni croceum linquens Aurora cubile : 460

Iam sole infuso, iam rebus luce relectis
Turnus in arma viros, armis circumdatus ipse,

Suscitat, aeratasque acies in proelia cogit
Quisque suas, variisque acuunt rumoribus iras.

Quin ipsa arrectis, visu miserabile, in hastis 465
Praefigunt capita et multo clamore secuntur
Euryali et Nisi.

Aeneadae duri murorum in parte sinistra
Opposuerunt aciem, nam dextera cingitur amni,

Ingentisque tenent fossas et turribus altis 470
Stant maesti ; simul ora virum praefixa movebant,
Nota nimis miseris atroque fluentia tabo.

Interea pavidam volitans pennata per urbem
Nuntia Fama ruit matrisque adlabitur auris

Euryali. At subitus miserae calor ossa reliquit, 475

Excussi manibus radii revolutaque pensa.
 Evolat infelix et femineo ululatu,
 Scissa comam, muros amens atque agmina cursu
 Prima petit, non illa virum non illa pericli
 Telorumque memor; caelum dehinc questibus implet: 480
 Hunc ego te, Euryale, aspicio? tune ille senectae
 Sera meae requies, potuisti linquere solam,
 Crudelis! nec te, sub tanta pericula missum,
 Adfari extremum miserae data copia matri?
 Heu, terra ignota canibus date praeda Latinis 485
 Alitibusque iaces, nec te tua funere mater
 Produxi pressive oculos aut volnera lavi,
 Veste tegens, tibi quam noctes festina diesque
 Urguebam et tela curas solabar anilis.
 Quo sequar? aut quae nunc artus avolsaque membra 490
 Et funus lacerum tellus habet? hoc mihi de te,
 Nate, refers? hoc sum terraque marique secuta?
 Figite me, si qua est pietas, in me omnia tela
 Conicite, o Rutuli, me primam absumite ferro:
 Aut tu, magne Pater divom, miserere tuoque 495
 Invisum hoc detrude caput sub Tartara telo,
 Quando aliter nequeo crudelem abrumpere vitam.
 Hoc fletu concussi animi, maestusque per omnis
 It gemitus: torpent infractae ad proelia vires.
 Illam incendensem luctus Idaeus et Actor 500
 Ilionei monitu et multum lacrimantis Iuli
 Corripiunt interque manus sub tecta reponunt.
 At tuba terribilem sonitum procul aere canoro
 Increpuit; sequitur clamor caelumque remugit.
 Adcelerant acta pariter testudine Volsci 505
 Et fossas implere parant ac vellere vallum.
 Quaerunt pars aditum et scalis ascendere muros,
 Qua rara est acies interlucetque corona
 Non tam spissa viris. Telorum effundere contra
 Omne genus Teuceri ac duris detrudere contis, 510

Adsueta longo muros defendere bello.

Saxa quoque infesto volvebant pondere, si qua
Possent tectam aciem perrumpere, cum tamen omnis
Ferre iuvat subter densa testudine casus.

Nec iam sufficiunt. Nam qua globus imminet ingens, 515

Immanem Teuceri molem volvontque ruuntque,
Quae stravit Rutulos late armorumque resolvit
Tegmina. Nec curant caeco contendere Marte
Amplius audaces Rutuli, sed pellere vallo
Missilibus certant. 520

Parte alia horrendus visu quassabat Etruscam
Pinum et fumiferos infert Mezentius ignis;
At Messapus equom domitor, Neptunia proles,
Rescindit vallum et scalas in moenia poscit.

Vos, o Calliope, precor, adspirate canenti, 525

Quas ibi tum ferro strages, quae funera Turnus
Ediderit, quem quisque virum demiserit Orco;
Et mecum ingentis oras evolvite belli.

Et meministis enim, divae, et memorare potestis.

Turris erat vasto suspectu et pontibus altis, 530

Opportuna loco, summis quam viribus omnes
Expugnare Itali summaque evertere opum vi
Certabant, Troes contra defendere saxis

Perque cavas densi tela intorquere fenestras. 535

Princeps ardentem coniecit lampada Turnus
Et flammam adfixit lateri, quae plurima vento
Corripuit tabulas et postibus haesit adesis.

Turbati trepidare intus frustra malorum 540

Velle fugam. Dum se glomerant retroque residunt
In partem, quae peste caret, tum pondere turris
Procubuit subito et caelum tonat omne fragore.

Semineces ad terram, immani mole secuta, 545

Confixique suis telis et pectora duro
Transfossi ligno veniunt. Vix unus Helenor
Et Lycus elapsi; quorum primaevus Helenor,

Maeonio regi quem serva Licymnia furtim
 Sustulerat vetitisque ad Troiam miserat armis,
 Ense levis nudo parmaque inglorius alba.
 Isque ubi se Turni media inter milia vidit,
 Hinc acies atque hinc acies adstare Latinas : 550
 Ut fera, quae densa venantum saepta corona
 Contra tela furit seseque haud nescia morti
 Inicit et saltu supra venabula fertur ;
 Haud aliter iuvenis medios moriturus in hostis
 Inruit et, qua tela videt densissima, tendit. 555
 At pedibus longe melior Lycus inter et hostis
 Inter et arma fuga muros tenet altaque certat
 Prendere tecta manu sociumque attingere dextras.
 Quem Turnus, pariter cursu teloque secutus,
 Increpat his victor : Nostrasne evadere, demens, 560
 Sperasti te posse manus ? simul arripit ipsum
 Pendentem et magna muri cum parte revellit.
 Qualis ubi aut leporem aut candenti corpore cycnum
 Sustulit alta petens pedibus Iovis armiger uncis,
 Quaesitum aut matri multis balatibus agnum 565
 Martius a stabulis rapuit lupo. Undique clamor
 Tollitur : invadunt et fossas aggere complent ;
 Ardentis taedas alii ad fastigia iactant.
 Ilioneus saxo atque ingenti fragmine montis
 Lucetium portae subeuntem ignisque ferentem, 570
 Emathiona Liger, Corynaeum sternit Asilas,
 Hic iaculo bonus, hic longe fallente sagitta ;
 Ortygium Caeneus, victorem Caenea Turnus,
 Turnus Ityn Cloniumque, Dioxippum Promolumque
 Et Sagarim et summis stantem pro turribus Idan, 575
 Privernum Capys. Hunc primo levis hasta Themillae
 Strinxerat : ille manum proiecto tegmine demens
 Ad vulnus tulit ; ergo alis adlapsa sagitta,
 Et laevo infixata lateri manus, abditaque intus
 Spiramenta animae letali vulnere rupit. 580

Stabat in egregiis Arcentis filius armis,
 Pictus acu chlamydem et ferrugine clarus Hibera,
 Insignis facie, genitor quem miserat Arcens,
 Eductum Matris luco Symaethia circum
 Flumina, pinguis ubi et placabilis ara Palici : 585
 Stridentem fundam positis Mezentius hastis
 Ipse ter adducta circum caput egit habena,
 Et media adversi liquefacto tempora plumbo
 Diffidit, ac multa porrectum extendit harena.
 Tum primum bello celerem intendisse sagittam 590
 Dicitur, ante feras solitus terrere fugacis,
 Ascanius, fortemque manu fudisse Numanum,
 Cui Remulo cognomen erat, Turnique minorem
 Germanam nuper thalamo sociatus habebat.
 Is primam ante aciem digna atque indigna relatu 595
 Vociferans tumidusque novo praecordia regno
 Ibat et ingentem sese clamore ferebat :
 Non pudet obsidione iterum valloque teneri,
 Bis capti Phryges, et morti praetendere muros ?
 En qui nostra sibi bello conubia poscunt ! 600
 Quis deus Italiam, quae vos dementia adegit ?
 Non hic Atridae nec fandi fictor Ulixes :
 Durum a stirpe genus natos ad flumina primum
 Deferimus saevoque gelu duramus et undis.
 Venatu invigilant pueri silvasque fatigant ; 605
 Flectere ludus equos et spicula tendere cornu.
 At patiens operum parvoque adsueta iuventus
 Aut rastris terram domat aut quatit oppida bello.
 Omne aevom ferro teritur, versaque iuvenum
 Terga fatigamus hasta ; nec tarda senectus 610
 Debilitat viris animi mutatque vigorem :
 Canitiem galea premimus, semperque recentis
 Comportare iuvat praedas et vivere rapto.
 Vobis picta croco et fulgenti murice vestis,
 Desidiaae cordi ; iuvat indulgere choreis, 615

Et tunicae manicas et habent redimicula mitrae.
 O vere Phrygiae (neque enim Phryges), ite per alta
 Dindyma, ubi adsuetis biforem dat tibia cantum;
 Tympana vos buxusque vocat Berecynthia Matris
 Idaeae: sinite arma viris et cedite ferro. 620

Talia iactantem dictis ac dira canentem
 Non tulit Ascanius, nervoque obversus equino
 Intendit telum divorsaque bracchia ducens
 Constitit, ante Iovem supplex per vota precatus:
 Iuppiter omnipotens, audacibus adnue coeptis. 625

Ipsè tibi ad tua templa feram sollemnia dona
 Et statuam ante aras aurata fronte iuvenum
 Candentem pariterque caput cum matre ferentem,
 Iam cornu petat et pedibus qui spargat harenam.
 Audiit et caeli Genitor de parte serena 630

Intonuit laevum, sonat una fatifer arcus:
 Effugit horrendum stridens adducta sagitta
 Perque caput Remuli venit et cava tempora ferro
 Transigit. I, verbis virtutem include superbis:
 Bis capti Phryges haec Rutulis responsa remittunt: 635

Hoc tantum Ascanius. Teucri clamore secuntur
 Laetitiaque fremunt animosque ad sidera tollunt.
 Aetheria tum forte plaga crinitus Apollo
 Desuper Ausonias acies urbemque videbat,
 Nube sedens, atque his victorem adfatur Iulum: 640

Macte nova virtute, puer: sic itur ad astra,
 Dis genite et geniture deos. Iure omnia bella
 Gente sub Assaraci fato ventura resident,
 Nec te Troia capit. Simul haec effatus ab alto
 Aethere se misit, spirantis dimovet auras 645

Ascaniumque petit. Formam tum vertitur oris
 Anticum in Buten (hic Dardanio Anchisae
 Armiger ante fuit fidusque ad limina custos,
 Tum comitem Ascanio pater addidit): ibat Apollo
 Omnia longaevo similis, vocemque coloremque 650

Et crinis albos et saeva sonoribus arma,
 Atque his ardentem dictis adfatur Iulum :
 Sit satis, Aenide, telis inpune Numanum
 Oppetiisse tuis ; primam hanc tibi magnus Apollo
 Concedit laudem et paribus non invidet armis : 655
 Cetera parce, puer, bello. Sic orsus Apollo
 Mortalis medio aspectus sermone reliquit,
 Et procul in tenuem ex oculis evanuit auram.
 Adgnovere deum proceres divinaque tela
 Dardanidae, pharetramque fuga sensere sonantem. 660
 Ergo avidum pugnae dictis ac numine Phoebi
 Ascanium prohibent ; ipsi in certamina rursus
 Succedunt animasque in aperta pericula mittunt.
 It clamor totis per propugnacula muris,
 Intendunt acris arcus ammentaque torquent. 665
 Sternitur omne solum telis, tum scuta cavaeque
 Dant sonitum flictu galeae, pugna aspera surgit :
 Quantus ab occasu veniens pluvialibus Haedis
 Verberat imber humum, quam multa grandine nimbi
 In vada praecipitant, cum Iuppiter horridus Austris 670
 Torquet aquosam hiemem et caelo cava nubila rumpit.
 Pandarus et Bitias, Idaeo Alcanore creti,
 Quos Iovis eduxit luco silvestris Iaera
 Abietibus iuvenes patriis et montibus aequos,
 Portam, quae ducis imperio commissa, recludunt, 675
 Freti armis, ultroque invitant moenibus hostem.
 Ipsi intus dextra ac laeva pro turribus adstant,
 Armati ferro et cristis capita alta corusei :
 Quales aëriae liquentia flumina circum,
 Sive Padi ripis, Athesim seu propter amoenum, 680
 Consurgunt geminae quercus intonsaque caelo
 Attollunt capita et sublimi vertice nutant.
 Inrumpunt aditus Rutuli ut videre patentis.
 Continuo Quercens et pulcher Aquiculus armis
 Et praeceps animi Tmarus et Mavortius Haemon 685

Agminibus totis aut versi terga dedere
 Aut ipso portae posuere in limine vitam.
 Tum magis increscunt animis discordibus irae ;
 Et iam collecti Troes glomerantur eodem
 Et conferre manum et procurrere longius audent. 690

Ductori Turno diversa in parte furenti
 Turbantique viros perfertur nuntius, hostem
 Fervere caede nova et portas praeberere patentis.
 Deserit inceptum atque immani concitus ira
 Dardanium ruit ad portam fratresque superbos. 695
 Et primum Antiphaten (is enim se primus agebat)
 Thebana de matre nothum Sarpedonis alti,
 Coniecto sternit iaculo ; volat Itala cornus
 Aëra per tenerum stomachoque infixâ sub altum
 Pectus abit : reddit specus atri vulneris undam 700
 Spumantem, et fixo ferrum in pulmone tepescit.
 Tum Meropem atque Erymanta manu, tum sternit Aphidnum,
 Tum Bitian ardentem oculis animisque frementem,
 Non iaculo ; neque enim iaculo vitam ille dedisset ;
 Sed magnum stridens contorta phalarica venit, 705
 Fulminis acta modo, quam nec duo taurea terga
 Nec duplici squama lorica fidelis et auro
 Sustinuit : conlapsa ruunt immania membra.
 Dat tellus gemitum, et clipeum super intonat ingens.
 Talis in Euboico Baiarum litore quondam 710
 Saxea pila cadit, magnis quam molibus ante
 Constructam ponto iaciunt ; sic illa ruinam
 Prona trahit penitusque vadis inlisa recumbit :
 Miscent se maria, et nigrae attolluntur harenae ;
 Tum sonitu Prochyta alta tremit durumque cubile 715
 Inarime Iovis imperiis inposta Typhoeo.

Hic Mars armipotens animum virisque Latinis
 Addidit et stimulos acres sub pectore vertit
 Inmisitque Fugam Teucris atrumque Timorem.
 Undique conveniunt, quoniam data copia pugnae 720

Bellatorque animo deus incidit.
 Pandarus ut fuso germanum corpore cernit
 Et quo sit fortuna loco, qui casus agat res,
 Portam vi magna converso cardine torquet,
 Obnixus latis umeris, multosque suorum 725
 Moenibus exclusos duro in certamine linquit ;
 Ast alios secum includit recipitque ruentis,
 Demens, qui Rutulum in medio non agmine regem
 Viderit inrumpentem ultroque incluserit urbi,
 Immanem veluti pecora inter inertia tigrim. 730
 Continuo nova lux oculis effulsit, et arma
 Horrendum sonuere ; tremunt in vertice cristae
 Sanguineae, clipeoque micantia fulmina mittit.
 Adgnosunt faciem invisam atque immania membra
 Turbati subito Aeneadae. Tum Pandarus ingens 735
 Emicat et mortis fraternae fervidus ira
 Effiatur : Non haec dotalis regia Amatae :
 Nec muris cohibet patriis media Ardea Turnum.
 Castra inimica vides : nulla hinc exire potestas.
 Olli subridens sedato pectore Turnus : 740
 Incipe, si qua animo virtus, et consere dextram ;
 Hic etiam inventum Priamo narrabis Achillem.
 Dixerat. Ille rudem nodis et cortice crudo
 Intorquet summis adnixus viribus hastam :
 Excepere aurae ; volnus Saturnia Iuno 745
 Detorsit veniens, portaeque intigitur hasta.
 At non hoc telum, mea quod vi dextera versat,
 Effugies ; neque enim is teli nec volneris auctor.
 Sic ait et sublatum alte consurgit in ense
 Et mediam ferro gemina inter tempora frontem 750
 Dividit inpubisque immani vulnere malas.
 Fit sonus, ingenti concussa est pondere tellus :
 Conlapsos artus atque arma cruenta cerebro
 Sternit humi moriens, atque illi partibus aequis
 Huc caput atque illuc umero ex utroque pependit. 755

Diffugiunt versi trepida formidine Troes :

Et si continuo victorem ea cura subisset,

Rumpere claustra manu sociosque inmittere portis,

Ultimus ille dies bello gentique fuisset ;

Sed furor ardentem caedisque insana cupido 760

Egit in adversos.

Principio Phalerim et succiso poplite Cygen

Excipit ; hinc raptas fugientibus ingerit hastas

In tergum ; Iuno viris animumque ministrat ;

Addit Ialym comitem et confixa Phegea parma, 765

Ignaros deinde in muris Martemque cientis

Aleandrumque Haliunque Noemonaque Prytanimque.

Lyncea tendentem contra sociosque vocantem

Vibranti gladio conixus ab aggere dexter

Occupat ; huic uno desectum comminus ictu 770

Cum galea longe iacuit caput ; inde ferarum

Vastatorem Amycum, quo non felicior alter

Ungere tela manu ferrumque armare veneno,

Et Clytium Aeoliden et amicum Crethea Musis,

Crethea Musarum comitem, cui carmina semper 775

Et citharae cordi numerosque intendere nervis :

Semper equos atque arma virum pugnasse canebat.

Tandem ductores audita caede suorum

Conveniunt Teucri, Mnestheus acerque Serestus,

Palantisque vident socios hostemque receptum. 780

Et Mnestheus : Quo deinde fugam, quo tenditis ? inquit.

Quos alios muros, quae iam ultra moenia habetis ?

Unus homo et vestris, o cives, undique saeptus

Aggeribus tantas strages inpune per urbem

Ediderit ? iuvenum primos tot miserit Orco ? 785

Non infelicis patriae veterumque deorum

Et magni Aeneae, segnes, miseretque pudetque ?

Talibus accensi firmantur et agmine denso

Consistunt. Turnus paullatim excedere pugna

Et fluvium petere ac partem, quae cingitur unda ; 790

Acrius hoc Teuceri clamore incumbere magno
 Et glomerare manum. Ceu saevum turba leonem
 Cum telis premit infensis ; at territus ille,
 Asper, acerba tuens, retro redit, et neque terga
 Ira dare aut virtus patitur, nec tendere contra 795
 (Ille quidem hoc cupiens) potis est per tela virosque :
 Haud aliter retro dubius vestigia Turnus
 Inproperata refert, et mens exaestuat ira.
 Quin etiam bis tum medios invaserat hostis,
 Bis confusa fuga per muros agmina vertit ; 800
 Sed manus e castris propere coit omnis in unum,
 Nec contra viris audet Saturnia Iuno
 Sufficere ; aeriam caelo nam Iuppiter Irim
 Demisit germanae haud mollia iussa ferentem,
 Ni Turnus cedat Teucrorum moenibus altis. 805
 Ergo nec clipeo iuvenis subsistere tantum
 Nec dextra valet : iniectis sic undique telis
 Obruitur. Strepit adsiduo cava tempora circum
 Tinnitu galea, et saxis solida aera fatiscunt,
 Discussaeque iubae capiti, nec sufficit umbo 810
 Ictibus : ingeminant hastis et Troes et ipse
 Fulmineus Mnestheus. Tum toto corpore sudor
 Liquitur et piceum (nec respirare potestas)
 Flumen agit ; fessos quatit aeger anhelitus artus.
 Tum demum praeceps saltu sese omnibus armis 815
 In fluvium dedit : ille suo cum gurgite flavo
 Accepit venientem ac mollibus extulit undis
 Et laetum sociis abluta caede remisit.

NOTES.

N.B.—S. G. refers to Smith's *Smaller Latin Grammar* (Murray, 3s. 6d.).

BOOK IX.

1. **penitus**: to be taken with *diversa*—"in a far different quarter." The word is connected with *penetro*, *penetrare*, and signifies "from deep within," and so "completely."

2. **Saturnia**: Juno was the daughter of Saturn, whom Jupiter, his son, dethroned.

3. **luco**: the ablative of place where, in the case of common nouns, requires in prose either a preposition or an epithet, except in such phrases as *terra marique*, *luco*, *dextra*, *laeva*. S. G. §§ 327 and foll. In Vergil, however, it is very frequently found, as here, independently. Cp. v. 32, *se condidit alveo*; v. 53, *campo sese arduus infert*.

3. **parentis**: "ancestor," *Pilumnus* being great-grandfather of *Turnus*.

5. **Thaumantias**: feminine patronymic. S. G. § 179 (ii.) 3. *Iris*, the rainbow goddess, was the daughter of *Thaumas*, son of *Ocean* and *Earth*.

6. **divom**: old form of genitive plural of *o* stems, preserved mostly in proper names—e.g. *Tenurum*, v. 55; but also found commonly with certain other words, such as *vir*, *liber* (child), *faber*, *modius*, *denarius*, and *sestertius*. The terminations *-om*, *-os* are preferred to *-um*, *-us* when following the letters *u* and *v*. To the combination *quu-* is to be preferred *quo-* or *cu-*. Cp. *equom* or *ecum*, v. 26, and *quom* or *cum*. With *optanti* is understood *tibi*. The mood of *auderet* is subj. of conditional past, literally "would have dared."

7. **volvenda**: the termination *-ndus* was originally adjectival, as in *oriundus* (rising), *blandus* (lit. blowing), *secundus* (following): later it became the sign of the gerundive. *Volvendus* retains the double character of gerundive or adjective (as in this passage). **Dies** is commonly said to be masculine in the singular when meaning a period of twenty-four hours, feminine when signifying an appointed time, as in the phrase "a day will come." In the plural it is always

masculine. **Ultro**, connected with *ultra*, signifies "beyond what was to be expected," and so often "of one's own accord," "without being required." *Vitam precibus damus et miserescimus ultro*, "We grant him life, and even go so far as to pity him."

9. **petit** is a contracted form of *petiit*; hence the final syllable is long. **Palatini** goes with *Evandri*.

11. **Lydorum**: see Index, s. r. Etruria. **agrestis**: accusative plural in apposition to *manum*. See note, v. 104.

15. **secuit arcum**: "clave a bow," i.e. "made by cleaving the air a bow."

18. **Iri**: the noun declines like *Isis*. S. G. § 40. **nubibus**: the preposition is more usual with the ablative of separation, but in Vergil the abl. is common without a prep. Cp. *Nox praecepitat caelo*, "rushes down from heaven;" and v. 32 (*campis*).

20. **tempestas**: "weather." The usual meaning of *bad* weather, i.e. a storm, is not inherent in the word.

22. **quisquis**: predicative—"whoever thou art that callest me."

23. **summoque hausit de gurgite lymphas**: Turnus cleanses his hands as a sign of purity before offering his prayer.

24. **aethera**: this (Greek) form of the accusative is regularly found with *aether* (αἴθρη) and *aer* (ἀήρ), as well as with other nouns (especially proper names) of the 3rd decl. borrowed from the Greek. So *lampas*, *crater*.

26. **equom**: like *vestis* and *auri*, the genitive is analogous to that used with verbs of abounding or wanting to denote the thing supplied or lacking, and falls under the general heading of "secondary object." **pictai**: archaic form of the genitive from *a* stems. "Rich in brodered garments and in gold" is another way of saying "rich in garments brodered with gold." When two nouns are thus constructed as co-ordinate rather than dependent one upon another, or when an adjective is replaced by a co-ordinate noun, the figure is called *hendiadys* (ἐν διὰ δύοιν).

28. **Tyrrhidae**: patronymic from Tyrrheus. S. G. § 179 (i) 2.

31. **per tacitum**: the adjective is used substantivally, like *postrema*, v. 27; *avia*, v. 58; *aequum*, v. 68; *tuta*, v. 366. Such a usage became very common in the prose of Vergil's time, e.g. in Livy. It is not common with adjs. of less than three terminations. *Per* and the accusative commonly replaces an adverb, e.g. *per seclus*, wickedly.

32. **campis . . . alveo**: see notes, vv. 18 and 3. The Rutulians' advance was like the rising of the Indian Ganges, or the ebbing of the Nile, whose floods fertilise Egypt (hence *pingui*). *Alveo* is scanned as a spondee, the *e* combining with *o* by *synizesis*. So *Ilionei* (v. 501), *Typhoeo* (v. 716), *dehinc* (v. 480).

36. **quis**: usually *quis* is the interrogative pronoun, but it is frequently used adjectivally, and asks for a name, while the regular adjectival form *qui* asks for a description (*what sort of?*).

41-43. The moods and tenses in these lines are due to their being in oratio obliqua, reporting Aeneas' commands, which were *si qua . . . fuerit, neu struere ausi sitis . . . servate*. S. G. §§ 467, 470.

Fuerit (fut. perf.) is used in the protasis because any commands naturally refer to what is still to be done, *i.e.* to future time. **tutos** : with *aggere*.

41. **conferre manum** : "to join hands (in battle)," *i.e.* to fight. *Monstrat* here takes accus. and infin., being equivalent to *iubet*.

45. **obiciunt** : modern editors write all compounds of *iacio* with one *i* in present-stem forms, *i.e.* where otherwise *ii* would occur. The scansion, however, remains as if *j* were printed, and hence the quantity of the *o* in *obiciunt*. So *reicit*, *conicit* (v. 411), etc. Cp. *abietibus*, v. 674.

46. **expectant** : this verb means to "look out for," and so to "await." The English "expect" bears most commonly some different meaning.

47-50. The word *et* in v. 48 creates a difficulty which may be solved in two ways : (i) It may be taken as coupling *comitatus* with *improvisus*, in which case *adest* is the main verb—"Turnus, when he had . . . drew near the town accompanied by . . . and unexpected." (ii) The words *maculis* . . . *rubra* may be taken as a parenthesis and bracketed, and then we must read a comma after *rubra*. In this case the main verb is *ait* (v. 52), and *adest* depends, like *praeceperat*, on *ut*—"when he had . . . and was come near all unexpectedly—(his horse was Thracian, etc.)—he cried . . ."

48. **lectis** : the ablative is one of the instrument, on the analogy of *uno comitatus Achate*. This is very unusual, as a person is generally regarded as an *agent*, not an *instrument*, and is expressed by *ab* and the abl. The example quoted shows that it is not a *dative* of the agent (S. G. § 293). *Equitum* is partitive genitive.

50. **crista rubra** : ablative of quality, like *maculis albis*. It is well to remember, in translating, that the emphatic position in a hexameter line is at one or other end of the verse. Here all the adjs. of colour are emphasized, and Turnus mounted is pictured as brilliant in white, gold, and scarlet.

51. The verb is omitted as in the English, "Is there any who will first with me against the foe?"

53. **principium pugnae** : "the fight's commencement." *Principium* is accusative, and the words are appositive to the whole of the previous sentence. Cp. x. 310, *turmas invasit agrestes Aeneas, omen pugnae*.

55. **inertia** : predicative : sc. *esse*. In the next lines the subject of the three infinitives is *viros*. **Teucrum** : see on v. 6.

58. **lustrat** : the verb means to "traverse," whether actually, in thought, or with the eye. Originally it signified to "purify a thing by walking about it and performing religious ceremonies," whence came the later meaning.

60. **caulas** : "holes," e.g. *caulae corporis* = pores. Here it means the "gates" of the fold, rather than "pens."

61. **super** : merely = *at*. So Tennyson : "Upon the middle of the night Waking she heard the night-fowl crow."

64. **rabies** : "savage longing," whence its construction with

an objective genitive, *edendi*. **sanguine**: ablative of separation, analogous to the construction of verbs of wanting,—"dry of blood," "parched for want of blood."

65. **Rutulo**: the use of the dative of possession closely connected with a noun, where a genitive of possession would be more usual, is a characteristic of Vergil and Livy.

67-68. If a question-stop be put at *accum*, there should be a full-stop at *ardet*, and the subjunctives are then deliberative in a principal sentence, as in v. 96. If a comma be written after *ardet*, they express deliberative questions in a dependent clause after the idea of "anxious enquiry" in *dolor ardet*; and there should be a full-stop at *accum*.

74. **accingitur**: "gird themselves." Cp. *cingor fulgentibus armis*. In these cases the verb corresponds to the Greek middle voice (e.g. *λοίωμαι*, I wash myself, or for myself), and is found even with an object-accusative, e.g. *eruitur cornua*, (the moon) puts off her horns; *vertitur formam*, v. 646. Apollo changes his form. This usage is most generally found with passive participles, e.g. *portunsae pectora palmis*, smiting their own bosoms with their open hands. *Atris* refers to the black smoke of the pine torches, like *picrum lumen* in l. 75 (= a blaze which throws black shadows).

75. **diripueret**: the perfect is often introduced suddenly after a present tense to express instant action. *Fit sonitus, fugere ferac*, "there is a crash and lo! the beasts are fled."

76. **Volcanus**: the proper name is used as a common noun (= fire). So *Venus* = love, *Mars* = war, *Neptunus* = the sea, *Bacchus* = wine. *Ceres* = corn, *Vesta* = fire.

79. **fides**: "the belief in the event is ancient, yet the fame thereof evergreen." The meanings of *fides* are very various: (1) active, "trust" in a person, and so (2) "confidence," and (3) "belief;" (4) passively, "credit," and so (5) "good faith," or "loyalty," and (6) "obligation," whence comes (7) "assistance."

81. **alta pelagi**: "the depths of the sea." *Alta pelagi* is to *altum pelagus* as in Greek such a phrase as *τὰ τῆς μετρώς* is to *μέτρῳ*; i.e., it is more comprehensive and vague.

84. **domito Olympo**: ablative of attendant circumstances (ablative absolute). "now that thou hast conquered Olympus."

88. **classis**: *egreo* may take either the ablative (of thing in point of which) or genitive (of secondary object). Distinguish *egreo*, to want a necessary thing; *carceo*, to be without something which can be dispensed with; *desidero*, to miss what one usually has or ought to have; *cupio*, to desire.

89. **sollicitam**: sc. *me*. Cp. *optanti*, v. 6.

90. **hoc posse**: "suffer your mother to have this power." Verbs of permitting may take either the infinitive or the subjunctive, with or without *ut*. *Hoc* is an accusative of extent with *posse*, which is here an intransitive verb. Cp. *non omnia possumus omnes*.

92. **vincantur**: final. **prosit**: direct jussive subj., "let it be to their profit that they grew upon my hills."

93. **contra**: the ellipse of the verb of saying is of constant occur-

rence alike in prose and poetry, though more usual in prose with *dico* and *oratio obliqua* than with *inquit* and direct quotations.

94. **istis**: either (i) ablative of means, sc. *precibus*; or (ii) dative of advantage, sc. *navibus*.

96. **habeant**? . . . *lustret*? deliberative. See v. 67 *n*.

98. **immo**: "nay, rather," adds a preferable alternative or correction. The tense of *tenebunt* is in accordance with the rule that indicative clauses dependent upon a future verb stand either in the simple or perfect future. Cp. v. 41, *n*. Hence *evaserit* . . . *voverit*.

99. **olim**: an old instrumental case from *olle* (archaic form of *ille*), used as a temporal adverb, meaning "at that time," whether past, as usually, or future, as here. In a third sense it = "times and again," "continually"; e.g. *sacrum pertunditur olim fluctibus*.

100. **arva**: another example of Vergil's avoidance of prepositions, a characteristic of Latin poetry. The accusative of "place to which" requires in prose the preposition if a common noun other than *rus*, *domus*. S. G. § 259, 260. Cp., *venit Lavinia litora*.

101. **eripiam**: to this main verb are due the preceding dependent futures. The indirect object (*illi*) is absorbed in the relative consequent *quaecumque*.

104. **dixerat**: the pluperfect is used like the perfect (see v. 75, *n*) to express instant completion of an act. **ratum**: sc. *esse*, "should be granted." *Annuo* means "to nod assent," and so "to affirm." The greatest oath of the gods was by the river Styx in Hades, the realm of Pluto, brother of Jupiter. The adjective (*Stygi*) is transferred from its logical noun (*flumina*) to grammatical agreement with *fratris* by the figure *Hypallage*. So *Tyrrhenus tubæ clangor*, the Etruscan blare of the trumpet, for *Tyrrhenæ tubæ clangor*.

105. **torrentis**: *-is*, the ending of the accusative plural of *i* nouns of the 3rd declension, was transferred to the acc. pl. of consonantal adj. and part., and so became the proper termination of all 3rd decl. adj. and participles.

107. **Parcae**: the three Fates, Clotho, Lachesis, and Atropos, who spin and sever the thread of man's life. For the gender of *dies*, see v. 7, *n*.

108. **Turni**: subjective genitive—"the wrong done *by* Turnus." As an objective genitive the translation would be—"the wrong done *to* Turnus," which the context shows to be wrong. Nouns admitting the objective genitive are such as correspond to transitive verbs governing a direct object, usually in the accusative. **Matrem**: *i.e.*, Cybele; one of whose titles was *Magna Mater*.

111. **ab Aurora**: "from the East." Aurora is goddess of the dawn, and so stands for the region of sunrise.

112. **Idaei chori**: bands of worshippers of Cybele from Ida, the Corybantes clashing their cymbals.

114. **trepidate**: "be not anxious about defending." *Trepidare* is to be excited, and is commonly intransitive. The infinitive (Pro-lative) is here constructed as a limiting accusative. Prohibitions are in prose expressed, not by the imperative, but by the subjunctive

perfect or present, the former if the command has a definite subject, the latter if the subject is indefinite.

115. The order is *Turno dabitur maria exurere antequam dabitur sacras pinus exurere*. *Dare* = "to allow" is common. It is here impersonal.

117. *deae pelagi* : predicative—"go and be goddesses of ocean," i.e., Nereids. *Quaeque* is singular. It is rarely found in the plural, but is usually constructed as here in quasi-apposition with a plural noun.

119. *modō* : cp. note on v. 706.

122. *pontoque feruntur* : "float over the sea." For the ablative without a preposition, cp. v. 21. It is especially common in the sense of "over."

123. *animis* : ablative of the part concerned.

125. *rauca* : adverbial accusative, S. G. § 253. Cp. *torva tuens*, "scowling fiercely," and the English "to look daggers."

127. *ultro* : see on v. 7, *u*. Here it expresses Turnus' *unexpected* courage.

131. *rerum pars altera* : "one half of their world." The Trojans, he says, had staked half their safety upon the vessels in which they could make their escape like cowards.

132. *gentes* : added in apposition to *milia*, which is a substantive, whereas *mille* is an adjective. Occasionally *mille* is found as a substantive, but *milia* is never an adjective.

133. *nil* : S. G. § 253.

134. *si qua* : acc. neut. plur. of *si quis* (adj.), agreeing with *responsa*, Turnus in his excitement using *vos . . . quis* for the more grammatical *vestrum . . . quis*.

135. *Veneri* : mother of Aeneas, and so the guardian deity of the Trojans and their descendants, the Romans. *quod* : "in that they have touched." It is really an accusative of limitation; e.g. *quod scribis, gaudeo*, "as to your writing, I am glad." Hence the ordinary use = "because."

138. *praerepta* : the ablative absolute is here causal, "since my bride has been snatched from me."

139. *solisque* : *neque* would be more usual after the preceding *neq*, which here negatives both *tangit* and *licet*. Turnus argues that he has as much right as Agamemnon to take up arms for the recovery of a stolen bride. Mycenae was the home of Agamemnon. See Index, s. v. Troia.

140. *sed periisse* : "'but it is enough,' say ye, 'that they have been once ruined.' Then it ought to have been enough to have sinned (once) before. I say, loathing well-nigh all womankind utterly (as they surely must)." The misconduct of Helen ruined Troy, and should have taught them to let alone the brides of other men: yet they were now attempting to do to Turnus what Paris did to Menelaus. *sed* : introduces the objection supposed to be made by one pleading for the Trojans. The more usual formula in such a case is *at enim*. *fuisset* : (i) jussive subjunctive, implying necessity. It is most usual in the present tense, e.g. *terminos praescribunt quas*

non excedamus, "they lay down boundaries which we are not to cross;" but Vergil extends it to the imperfect and pluperfect tenses, e.g. *eadem me ad fata vocasses*; *at tu dictis, Albane, maneres*; or (ii) potential subjunctive (S. G. § 429), analogous to the colloquial English "you might do it," etc., where the emphasis is on the word "might." For *penitus*, see v. 1, n.

141. *modō*: cp. note on v. 706: *modo* non modify *omne*.

142. *medii*: "between them and me." *Valli* is objective, *fossarum* subjective genitive—"the resistance caused by their foss." *leti discrimina*: "the space separating them from death." *Leti* is the Greek genitive of separation, analogous to that mentioned in S. G. § 284.

146. *vos . . . quis*: the interrogative is loosely appositive to the personal pronoun, which would, in strict grammar, have introduced not a question but a command. *apparate*. *Apparat* is used vividly, as in English, for the future. Cf. *quid ago?* "What am I on the point of doing?"

148. The armour of Aeneas was wrought for him by Vulcan.

149. *opus*: is commonly constructed with the ablative (instrumental) of the thing needed; but it admits also of the nominative (to which it is predicative), and of the genitive, which in many points is interchangeable with the ablative. S. G. § 316. *addant*: jussive subjunctive.

151. *Palladii*: the *Palladium*, upon which depended the existence of Troy, was stolen by Diomedes and Ulysses. For the allusion in the next line, see Index, *s.v.* Troia.

153. *certum est*: "it is my resolve." *Circumdare* admits of two constructions: (1) *circumdo muris* (dat.) *ignem*; (2) *circumdo muros igni* (abl.)

154. *faxo* (cf. *axo*, *capso*, *dirō*): was originally a subjunctive of sigmatic aorist, like Greek ἀξω, δειξω, etc. Similarly *ero* (*eso*) was originally the subjunctive of *sum*. Later the subjunctive significance was merged into the future in these words. In *sim*, *facim*, *dirim*, and *ausim* (*audēo*) is preserved the optative aorist form; *sim* = *s-iu-m*; cf. εἶπν = ἐ(σ)-ἰη-ν.

155. *ferant*: indirect jussive subjunctive, regularly joined without *ut* to *facio*, *volo*, *curo*, and many verbs of asking. This represents the original form: *dic*, *eat*, = speak, let him go (*Parataxis*). The insertion of *ut* makes the second clause syntactically subordinate, *dic ut eat*, speak in order that he may go (*Hypotaxis*). The only difference between the two expressions is syntactical: the meaning is the same—tell him to go. *Danaï* and *Pelasgi* are both names of the Greeks. So, too, *Achiri*, *Argolici*. Turnus says that the Rutuli will bring ruin upon the Trojans more speedily than did the Greeks. The order is *faro ferant haud sibi rem esse cum Danaï et pube Pelasgi*.

156. *adeo*: frequently used by Vergil to emphasise personal pronouns, numerals, or adverbs like *iam*, *nunc*, etc. In prose it is simply used as the correlative of *ut*.

157. *quod superest*: either (i) simply "as to what remains," "for the rest;" where *quod* is an accus. of limitation; or (ii) *sc. dici*

quod being then accus. of duration of time—"during such part of the day as remains."

161. *servent*: final. S. G. § 478. Cp. *reportent*, v. 193.

162. *quemque*: see 117. *n. Singuli. -ae, -a*, usually takes the place of *quisque* when distributive numerals are employed.

164. *variantque vices*: i.e. as sentinels—"mount guard in turns."

165. *vino*: dative, the reflexive pronoun being understood (*se*) as direct object of *indulgent*. The more usual construction is *indulgent sibi vinum*. *vertunt*: (1) tilt, (2) = *evertunt*, empty. *crateras*: Greek accus. plural, whence the short final syllable, as also in Greek nominatives in *-es*; e.g. Trōēs, v. 168. See S. G. § 40.

167. *ludo*: causal ablative qualifying the adjective. So *formidine*, v. 169.

168. *super*: = *desuper*, "from above." *Troes*: see note, v. 165.

170. *iungunt*: "they make fast the bridges and connect the out-works." The verb is used in a double sense by the figure called *zeugma* (ζεύγμα, a joining). The *pontes* were plank bridges connecting the towers of the wall with one another; the *propugnacula* are the towers themselves. *Pontem iungere* is the regular phrase for building a bridge.

172. *vocarent*: subj. of indirect discourse. Cf. S. G. § 467.

174. *legio*: "army." It does not here mean the later division of the Roman army, about 4,200 men. The use of words and ideas of a later age when speaking of earlier times is called *anachronism* (perversion of time). Cp. v. 192, *populusque patresque*, a Roman expression for "people and senators," transferred to time before Rome was built.

177. *Hyrtacides*: S. G. § 179 (i) 1. *Ida*: here not the mountain (cp. v. 80, and Index), but a nymph, as *venatrix* shows. Notice that nouns in *-tor* are used as masculine adjectives, having separate forms in *-trix*, as their corresponding feminines. So *victor*, *victrix*. *Victor femina* is not Latin.

180. *Aeneadam*: like *Troades*. S. G. §§ 40 and 179 (i) 3. It is the patronymic of *Aeneas*, which is declined S. G. § 18. Another derivative is *Aeneis*, *-idos*, "the Book of Aeneas," "the Aeneid," which is a regularly-formed feminine patronymic. S. G. § 179 (ii) 1. *Induo* admits of the following constructions:—(i) *induo vestem (mihi)*; (ii) *induo me in vestem*; (iii) *induo me veste*; (iv) *induo vestem*; (v) *induo veste*. *Exuo* admits exactly the same, excepting (ii), for which it has *exuo me ex veste* and (iv).

183. *statione*: in its technical sense of a military picket.

184. *dine*: i.e. *di* with the enclitic interrogative *-ne*.

187. *agitat*: the present with *iam dudum* must be rendered by a past tense in English, "has long been urging me."

190. *loca*: the neuter form of the plural of *locus* signifies connected places—that is, a region or district; whereas the masculine form (*loci*) is used of individual places, especially "passages" in books. Cp. S. G. § 54. See v. 387, *n.*

191. *quid*: for *dubito* with accusative cp. *trepidare*, v. 114, *n.*

192. **populusque patresque** : cp. v. 174, *n.*

196. **muros** : the walls ; *moenia*, the fortifications generally. *Paries* is the wall of a house or room. *murus* that of a town ; just as *foris* is a house door, *porta* a city gate. **Pallantea** : Index, *s.v.* Pallas.

200. **fugis** : frequently takes an object-infinitive, cp. *fuge quaerere*, avoid asking. **mittam** : deliberative subjunctive. cf. S. G. § 440.

205-206. The relative is misplaced, and should come between *et—istum*. "This soul, this soul reckons not the light (*i.e.* life), and is such as to deem the glory to which you turn well bought even at the price of life." For the mood of *credat*, see S. G. § 479. *Vita* is ablative of price.

207. **equidem** : the word has nothing to do with *ego*, being merely a strengthened form of *quidem*, and found with all persons and numbers alike.

208. **nec fas, non** : "nor is it fit that I should ; no !" ; the *non* repeats *nihil* with emphasis. *Ita* or *sic* with the precativ subjunctive often introduces an expletive sentence like the English "So help me, Heaven !"

209. **aequis** : the word means (1) level ; and so (2) even, fair ; and (3) kindly. Cp. v. 234.

210. **quae multa** : the gender is neuter, because the relative refers to the whole sentence following. **discrimine** : such an ablative of attendant circumstance more often takes *in* than *not*.

212. **velim** : potential, the suppressed protasis being "if I had my way," or some such phrase. S. G. §§ 429, 430.

213. **sit** : subj. of wish. Cf. S. G. §§ 443, 444.

214. **mandet** : after *qui* final. S. G. § 478. So *ferat* and *decoret*. The sense of this line will vary as the comma is placed before or after *solita*. In the former case *solita* goes with *humo*—"lay me in the soil with its wonted rites." In the second case it goes with *Fortuna*—"the usual fortune (of war)."

218. Most of the old and feeble and the women had been left in the care of Acastes at Eryx in Sicily.

219. **causas** : "pleas," "reasons."

223. **Niso** : dativus commodi with *comes*, "a companion for Nisus." **regem** : Ascanius (Iulus), whom Aeneas had left in command.

224. **cetera** : "all other living things." (*Ceter*), *-a*, *-um* = "all the rest." like *reliquus*. *Alius* means simply "other." The nom. sing. masc. *ceter* is not found, and the word is rare in any singular form.

225. **oblita laborum** : proleptically (see v. 305, *n.*) with *corda*, "so that they forgot their toils."

228. **facerent . . . esset** : the subjunctives are deliberative in a dependent clause after a past tense. The O. R. implied is *quid faciamus, quisve nuntius sit* ?

230. **castrorum** : "midway between the camp and the plain." *Medius* is not uncommon with dependent genitives.

231. **admittier** : archaic form of the present infin. passive. [*So accingier (= accingi), dominarier (= dominari).*] (i) = *admitti-er(e)*, pass. inf. + act. inf. suffix, or (ii) = *admitti-ar*, pass. inf. +

prep. *ar* ; cf. *ar-biter*. Verbs of asking are usually constructed with an object clause in the subjunctive with *ut* (cp. v. 155, *u.*) ; the use of the infinitive is not admissible in prose ; but Vergil often has the infinitive after verbs implying endeavour (*ardeo, tendo*), exhortation (*hortor, suadeo*), etc.

232. A verb of saying must be understood from *orant* to govern the accus. and infin. *pretium morae* : "worth the delay." Cp. *operæ pretium est*, "worth the trouble."

235. *ab annis* : "with regard to our years." Cp. *dives ab amicis*, "rich in point of friends."

237. *insidiis* : "for our stealthy plan."

238. *bivio portæ* : either (i) "the gate by which we pass out and in," in which case it is simply a periphrasis for *porta* ; or (ii) "the gate where two roads converge." The adjective is used substantively. See v. 31, *n.*

240-3. The subject of *adfore* is *nos*, while *quaesitum* is a supine constructed after *fortuna uti* as though that were a verb of motion (see S. G. § 543),—"permit us to use this chance to seek Aeneas and the fortress of Pallanteum." Instances of supines after other than verbs of motion are *venum dare, pessum dare*.

244. *primam urbem* : "the outskirts of his town" (Pallanteum), which was on a hill, so that it was easily seen by Nisus "in the dark valleys."

246. *animi* : perhaps gen. of thing in point of which, note ; S. G. § 285. Cp. *aevi maturus* ; *animi victus, dubius*. It might also be taken as a locative. Cp. v. 685, and *cordi, humi, domi*.

248. *tamen* : the antecedent concessive clause is omitted and must be supplied in thought. "After all, ye are not making ready," *i.e.* "in spite of all the troubles ye have sent upon us." Notice that *cum* is purely temporal, "at the very moment when."

252. *laudibus* : "merit," "deeds deserving praise." *rear* : cp. *mittam*, v. 200.

255. *aevi* : see note on v. 246.

256. *meriti* : cp. S. G. § 276.

257. *reducto* : the ablative absolute here expresses a condition, "if my sire be brought back" (*si reductus erit*). So in v. 262.

259. *Assaracus* was one of the ancestors of the Trojans, himself a descendant of Dardanus (see Index). *Lar* means the "guardian spirit," or "genius," such as the Italians believed to accompany every human being and to survive him. The *lares* of a family were worshipped at the hearth. *canae* : "pure."

263. *signis* : "figures" embossed upon the metal.

265. *tripodas* : Greek accusative plural of *tripos*. S. G. § 40.

266. *cratera* : see v. 24, *n.* *antiquom* : v. 6, *n.* *Dido* : declined, S. G. § 40. *dat* : explained either as (i) historic present. Cp. v. 361, and X., vv. 144, 518 ; (ii) expressing the permanence of a gift which is still treasured, "which D. gave me and which I still keep ;" (iii) substituted for pf. *dedit* for metrical reasons (Con.). *Sidonia* is here = *Tyria*, Dido being a native of Tyre.

268. **dicere sortem**: "appoint the partition of the spoil." *Prædæ* is dative of reference (Con.).

269. The mood of *ibat* shows that the clauses are merely attributive—"the horse and arms wherewith T. rode." If they were interrogative we should have *iret*, "with what horse and arms he rode" (S. G. § 433). The antecedents *equum*, *arma*, are unexpressed, but *equo*, *armis* are inserted in the relative clause by way of compensation. *Aureus* is transferred from the ablatives to the nominative by *hypallage*. Cp. v. 104, n.

271. **sorti**: (i) dative, cf. S. G. § 292, *Obs.* 2; (ii) archaic ablative. The termination *-i* for original *-id* marks the abl. of *-i* stems, e.g. *ovi*, *igni*, *tussi*, *orbi*, *siti*; but it was extended by analogy to others, e.g. *luci*, *lapidi*.

273. **omnibus**: dative, equivalent to the genitive *omnium*. Cp. *suo sibi gladio hunc ingulo*.

274. **insuper**: used like *super* as a preposition with the ablative ("besides"). **campi**: S. G. § 270.

275. **te**: Euryalus.

280. **fides**: sc. *erit*. It here means "confidence in," "reliance upon."

282. **arguerit**: fut. perf., expressing what will certainly happen.

283. †There is a v. l., *aut adversa*, in which case the translation must be, "thus much I aver, let fortune be kind or hostile."

284. **vetusta**: "old in time; time honoured," like *antiquus*. *Priscus*, belonging to olden time, old-fashioned. *Vetus*, aged.

286. **Acestæ**: cp. 218, n.

287. The order is *linguo hanc ignaram huius pericli, quodcumque est, insalutatamque, inque salutatam*: by tmesis (*cutting*) for *insalutatam*, which would not scan in a hexameter line. It is especially common with the syllable *in*, whether = *not* (as here) or as the preposition, cp. X. 794, *inutilis inque ligatus*; and also with the prepositions *super*, *circum*.

289. **nequeam**: the subjunctive *may* be explained (i) as in oblique narration depending on *testis*—"my witness that (I do it) because I cannot. . . ."; (ii) potential—"I should be unable, if I made the effort, . . ." in which case *now . . . dextera* is parenthetical.

291. **tui**: "hope in you." Objective genitive. Notice the *hiatus* (i.e., non-elision) in *tui audentior*. It may here be due to the length of the pause (colon), but cannot always be so explained; cp. IV. 235, where it is a conscious imitation of Homer; cp. also v. 647 n.

296. **sponde**: "pledge;" that is, "assure thyself of." † There is another reading, *spondeo*.

298. **defuerit**: like *arguerit*, v. 282, n. **partum**: "birth," i.e., the one who bore such a son. *Maneo*, with accus. = to await, be in store for; with dative = be reserved or destined for. Cp. v. 302.

305. **Gnosius**: a native of Gnosus or Gnosus (also spelt with an initial C), a Dorian colony on the N. coast of Crete, the fabled capital of Minos. Hence *Gnosius* = Cretan. **habilem**: "had fitted for wear," *lit.* "so as to be handy:" this use of an adjective to express the result is called *Prolepsis*. Cp. *oblita laborum*, v. 225.

306. **pellem . . . exuvias** : hendiadys. See v. 26, *n.* The lion's spoils consist of the skin—spoils and skin are one and the same.

307. **permutat** : the compound expresses reciprocity.

308. **incedunt** : always used to express stately motion, like that of gods and heroes—"stride on."

309. **primorum** : gen. of *primores*.

312. **patri** : dative of reference, with *mandata*, not with *portanda*, which would require *ad patrem*. The gerundive *portanda* is equivalent to a final clause, *ut portarentur*.

315. **tamen** : cp. v. 248, *n.* The thought unexpressed here is *ipsi morituri*. **exitio** : dative of result (predicative dative), not to be confused (as in S. G. § 297) with the dative of purpose ("work contemplated"). The difference is the same as that between *ut* final and *ut* consecutive. *Multis* is dative of recipient.

317. **litore** : locative ablative. Cp. v. 3, *n.* *Arrectos* describes the position of a two-wheeled car when tilted backwards.

319. **vina** : in the unusual sense of "cups," or "casks."

320. **audendum** : impersonal use of gerund. Cp. S. G. § 536. Cp. use of *itum* = *itum est a nobis*, "we went," S. G. § 120. So *audendum* = *audendum est nobis*, "we must dare."

321. **hac** : sc. *via*—"this way lies our path." **nobis** : dat. incommo-
di to be taken with *se attollere*, "to raise itself against us."

323. Notice *dare* used with an adjective as a periphrasis for the corresponding verb (*vastare*). So *lacas dare habenas* (= *lacare*) ; *placata dare maria* (= *placare*). *Haec* means what Nisus sees close around.

324. **vocemque premit** : (i) speaks with bated breath, (ii) is at once silent.

329. **temere** : "carelessly," "without consideration." Cp. v. 375.

330. **sub** : "at the very feet of their horses."

332. **domino** : S. G. § 292, *Obs.* 2.

335. **plurima** : adverbial accusative—"had played deeply." S. G. § 253.

336. **facie** : S. G. § 322. **multo deo** : "heavy draughts of wine." The *deus* is Bacchus, see v. 76, *n.*

337. **membra** : accus. of respect (limitation). S. G. § 251.

337. **felix** : with the adjective must be supplied a suppressed apodosis, *felix fuisset, si*, etc. For the force of the plpf. subj., cf. S. G. § 427. **protinus** : onward, without break ; here of time. So of place, *protinus omne nemus*, "all the grove far and wide."

338. **in lucemque** : the enclitic *-que* is not uncommonly subjoined to the noun when coupled with a preposition, instead of to the preposition itself. By rule it follows the first word in the clause, but the prep. is regarded as virtually a part of the noun which it governs.

339. **turbans** is used intransitively, "rages."

340. **vesana** : = *non sana*. Cp. *vecors*, senseless ; *vegrandis*, small. But the prefix is occasionally intensive = very, cf. *repallida*, very pale, and (sometimes) *vegrandis*, very great.

342. **et ipse** : Euryalus as well as Nisus, despite the orders in line 321.

345. The adjectives in this line are all predicative.

346. *cratera*: cp. v. 24, *n.* *tegebat*: the imperfect expresses here the attempt, as often—"was trying to hide himself." (Cf. S. G. § 396.)

348. *condidit*: the subject is again Euryalus. *Cui* is the dative of reference equivalent to the (possessive) genitive *cuius*. *multa morte*: "he drew back his sword with streams of death," i.e., spurring streams of his opponent's life-blood. The ablative is one of attendant circumstance, and the object of *recepit* is *ensem*.

349. *purpuream animam*: i.e. his red life-blood. So Homer speaks of "blood-red death," "black-blooded anger," etc.

350. *furto*: here a "deed of stealth," "dark enterprise": "furto is dat. governed by *instat*."

352. *deficere extremum*: the adj. is proleptic, "burning low." Cp. v. 305, *n.*

354. *ferri*: passive infinitive of *fero*, which is regularly used in the passive to express hurried motion—"that he was rushing on." The ablatives are those of the instrument. *caede atque cupidine*: hendiadys. Cp. v. 26, *n.*

356. *satis*: here used as a noun in nominative case, upon which *poenarum* depends as a partitive genitive.

357. *virum*: cp. v. 6, *n.*

358. *crateras*: cp. v. 265, *n.* So the Greek form *tapetas* (τάπητας), though in v. 325 occurs the regular Latin ablative.

359. The accusatives depend on *rapit* in v. 364; but as the long parenthesis (vv. 360-363) intervenes *haec* is added, appositive, to resume the thread of the narrative. *Aurea bullis cingula* = *cingula aureis bullis*.

361. *mittit*: cp. *dat.*, v. 266, *n.* It is certainly historic present here, as the tense of *cingeret* shows (S. G. § 423, *Obs.*). *iungeret*: sc. *Remulum*—"as Caedicius, himself far away, was forming ties of friendship with Remulus;" *lit.*, was joining R. (to himself) by friendship.

362. *habere*: the infinitive is here used in a quasi-final sense (*ut habeat*), inadmissible in prose. It corresponds to the Greek epexegetic infinitive, and to the predicative dat., the original case and meaning of the infinitive. The present passage is, perhaps, an instance of the old use: "He gave it to his grandson for possessing:" cp. the exactly parallel sentence, *dat pueri librum praemio*, "he gives the boy a book for a present." Cp. S. G. § 297, and v. 315, *n.* On the other hand it may be a Graecism.

366. *tuta*: cp. v. 31, *n.*

368. *campis*: locative ablative. On *legio*, see 174, *n.*

371. *muro*: *subeo* rarely takes a dative, but cp. v. 570, *portae castris*. Cp. S. G. § 291.

372. *flectentis*: "turning aside on the left pathway," i.e. "along a path to their left."

373. *sublustri*: ablative with *umbra*. Adjectives which have a nom. neuter in *-e* always take the *-i* ablative for the sake of distinction.

374. *adversa*: predicative adjective.

377. The infinitives in this and the following line are historic, and are preferred here to mark the rapidity of the various actions. Such an infin. merely states the fact of an occurrence without regard to *time* or *sequence*. Cp. S. G. § 517. *Tendere*: of effort of various kinds: here to "try to reply."

379. *obiciunt*: cp. v. 45, *n*.

380. *coronant*: "encircle with a ring (*corona*) of guards." Cp. vv. 508, 551. *Corona* often bears the sense of a "circle of people." *Custode* is here collective.

385. *fallitque timor*: "his fear led him astray in regard to the direction of the paths."

387. *locos*: cp. v. 190, *n*. This form of the plural is said to mean *disconnected places*, particularly in books, while *loca* = a region; but Vergil seems to use *loca* and *loci* indiscriminately = *district*, according as metrical reasons dictate.

390. *regione*: "in what direction?" This is one of the words which are regularly used in the simple locative ablative. See v. 3, *n*.

394. *sequentum*: metrical reasons make the more usual genitive in *-ium* inadmissible in hexameters, unless the final syllable disappear by elision. Hence the use of the shorter form. S. G. § 36-38. Cp. *balantum. sonantum*.

395. *in medio*: "between." For the substantival use of the adjective, see v. 31, *n*. The omitted copula is *fuerat*.

398. *oppressum*: "overtaken," *plurima*: cognate accus.—"making many an effort (to escape)."

399. *faciat*: this and the following subjunctives are all deliberative, the subject being Nisus. The more usual tense would be the imperf., but the present is used, on the analogy of the historic present indicative employed in the rest of the passage, for the sake of vivid effect.

400. *an*: this particle properly introduces the second part of a double question, and when found alone it marks the only reasonable alternative, *i.e.* implies that any other course is absurd. The answer expected is, therefore, "Of course, yes."

402. *torquet*: the lengthened final syllable is perhaps due to archaism, cp. *petit*, v. 9, *n*.; but the reading here is uncertain, and the MSS. have *torquens*. *Adducere* means "to draw back" in attitude to strike. *Ocius* does duty for both positive and comparative degrees.

404. *dea*: the moon-goddess was Diana, also worshipped as *Trivia* (goddess of the meeting ways), and *Hecate* (goddess of hell). She was identified with Artemis, goddess of the woods (*nemorum custos*) and of hunting, the daughter of Leto (Latona), whence the adjective *Latonia*.

405. *astrorum*: heavenly bodies. It includes sun and moon.

408. *tholo*: ablative of place. The word is Greek, and means a round dome or cupola. The *fastigium* of a temple was the triangular front above the columns, the pediment. Originally it signifies merely the "summit," *e.g.* v. 568.

410. *dixerat*: see on v. 104, *n*.

411. *conicit*: cp. v. 45, *n*.

414. **volvitur**: probably = Gr. middle, "he rolls himself." Cp. v. 433.

416. **diversi**: secondary predicate. "in all directions." **hoc**: ablative of cause with *acrior*, "emboldened by this cast."

417. **summa ab aure**: "poised *and hurled* from above his ear." The preposition is used pregnantly, *i.e.* in lieu of a second verb, as in v. 502, *n.*

418. **tempus**: "temples (of the head)." **Tago**: possessive dat.

420. **atrox**: Latin commonly prefers to put in the form of an adjective what is in English expressed by an adverb. So here—"was *fiercely* enraged." This is particularly the case with words indicative of emotion.

teli auctorem: "him whence came the shaft." *Auctor* means "he who is responsible" in any sense, and may often be translated by the simple adjective "responsible," "answerable."

421. **ardens**: Latin writes *se ipse interfecit* (not *ipsum*) for "he killed himself," whence *ardens* is here preferred to *ardentem*.

423. **recluso**: "opened," *i.e.* "unsheathed" (= *stricto*). The particle *re-* often has this quasi-negative sense; e.g. *reficiens*, unfastened; *retectus*, unwoven; *retectus* (v. 461), uncovered. (Cp. *recludunt*, v. 675.)

427. **me, me**: the accusatives are exclamatory (S. G. § 250), and show great passion and excitement, the verb upon which they really depend being in all such cases omitted, and supplied only in thought (as here, e.g. *occidite*).

429. **potuit**: here a principal, not an auxiliary, verb, see on v. 90, *n.* *Nihil* is repeated with *potuit*, and is used like *hoc* in the passage cited.

430. **tantum**: adv., "he only loved too much."

432. † **transabiit**: other readings are *transadigit* and *transadiit*.

433. **volvitur**: cp. v. 414, *n.*

434. **cervix**: rarely used in the singular except in poetry and late prose.

435. **succisus**: the regular word for cutting corn, etc.; the force of the preposition being "at the roots."

437. **demisere**: "hang," gnomic (aoristic) perfect, used (by Latin poets in imitation of the Greek aorist) of events which occur so regularly as to be proverbial (*γνώμη*, a proverb); cf. *illum non purpura regum flexit*.

439. **moratur**: "cares for Volcens alone" (*lit.* lingers over). *Moror* may take a simple accus. in the same sense: *vina nihil moror*, "I care not for wine." Usually it is an intransitive verb.

440. **quem**: *i.e.* Nisus, not Volcens.

441. **setius** (also written *secius*): comparative of *secus* = "otherwise." *Non setius* = "none the less." The positive is usually found in the phrase *non secus ac* = "just as," with which the present case must not be confounded. *ac* here is simply "and." *Rutuli = Volcentis*.

445. **confossus**: "pierced right through:" *con-* shows completeness. Cp. *comprimere*, *conficere*, *complere*, *confugere*, etc.

447. **aevo**: for the case, cp. v. 443, *hosti*. S. G. § 292, *Obs.* 2.

449. **accolet**: *dum*, with indicative purely temporal, (*a*) = *while*,

usually takes present whatever the time of the principal clause. Cp. *incidit* (pf.) in *Scyllam dum vult* (pres.) *vitare Charybdim*, (*b*) = *So long as*, takes the same tense as the main verb; so here *accolet* and *crimet* are both fut. (*c*) *until*, takes pf. of past time, and fut. pf. of future time (Postgate). **pater Romanus**: may refer to Jupiter, but more probably alludes to the emperor (Augustus, in Vergil's time), who was offered the title of *Pater Patriae* on several occasions, and finally accepted it 2 B.C.

453. **tot**: qualifying *primis*.

456. **rivos**: "runnels," the natural hollows of the ground, rather than "streams."

460. **Tithonus** was a mortal with whom Aurora fell in love. At his own request she gave him immortality, but forgot to add that of eternal youth. He is represented as her husband.

465. **quin**: the word has three ordinary usages: (i) introducing a subjunctive clause dependent on a verb of hindering, or any *negative* idea; (ii) in direct questions with indicative, expressing surprise that the thing is not so—*quin imus*, why ever do we not go! and so with the imperative, expressing surprise that the thing is not done, and commanding it to be done; (iii) In direct statements as here when it = "nay, more," or "even," often marking a climax. **visu miserabile**: acc. in apposition to the sentence. **visu**: cp. S. G. § 544.

466. **multo clamore**: ablative of attendant circumstance.

470. **turribus**: local ablative. Cp. v. 3, *n*.

472. **miseris**: dative of the agent after the passive part. *nota*. S. G. § 293. The subject to *movebant* is *ora*.

473. **urbem**: as in vv. 8, 48, and 639, an anachronism, the ordinary Latin word for Rome (*urbs*, the city) being transferred to the earliest "settlement" or "camp" of the Trojans, their ancestors. Cp. v. 174, *n*.

474. **auris**: acc. of motion whither with *adlabitur*: poetical only. In prose the prep. *ad* would be used with *auris*.

475. **subitus**: "suddenly." See note on v. 420.

476. **radii**: the shuttle upon which was wound the wool (*pensa*), and the motion of which backwards and forwards through the warp (*tela*, v. 489) makes the cloth. *Pensa* is more commonly *unspun* wool.

— 477. For the hiatus in the fifth foot, see vv. 291, *n*.; 647, *n*.

478. **comam**: for this acc. after a passive participle see v. 74, *n*.

479. **prima**: accusative pl. with *agmina*.

480. **dehinc**: a monosyllable (cp. *dein*, *deinde*) by *synizesis*. See v. 32, *n*.

481. **hunc**: predicative, "Is it thus that I behold thee?"

482. **linquere**: sc. *me*.

483. **sub**: "up to," i.e. "to meet."

484. **extremum**: cognate or adverbial acc. with *adfari*. *Te* is direct object of *adfari*.

485. **date**: vocative. The regular construction would require the

nominative, but the vocative is here used by attraction to the prevailing tone of the speech. Cp. *quibus Hector ab oris, expectate, venis* (for *expectatus*).² and see v. 641, *n*.

486. **funere** : "at thy burial," an ablative of date. Cp. v. 668, *n*. So *morte Anei*, "on the death of Aeneas." † Another reading is *funera*, in which case *tua funera* is constructed in apposition with *te* as a sort of afterthought—"thee, that is, thy funeral."

487. **oculos premere** is to close the eyes of a dead person.

488. **festina** : "with all speed," cp. *atrox*, v. 421, *n*.

489. **tela** : see note on v. 476.

491. **funus** : in the unusual sense of "a dead body." **hoc** : "thus much only," *i.e.* the head of Euryalus.

493. **pietas** : "reverence." It is the mutual feeling which exists between children and parents, men and gods. Here it is the feeling which the Rutulians as sons are supposed to have for their parents.

494. **primam** : oblique secondary predicate—"Let me be the first whom you kill."

501. **Ilionei** : the *ē* coalesces with the *i*, and forms one syllable by *synizesis*. Cp. v. 32, *n*. For the declension, cp. *Atreus*, S. G. § 40. **multum** : S. G. § 253.

502. **interque manus . . . reponunt** : pregnant construction for *interque manus positam reponunt*. Cp. v. 417, *n*.

503. **sonitum** : cognate accusative. Cp. S. G. § 235.

505. **testudine** : the "tortoise" was the covering formed by a body of soldiers locking their shields together above them, and so approaching the enemy's wall to fire or undermine it. An ancient camp was surrounded by four ramparts or walls (*vallu*) formed of the earth dug from the ditch (*fossa*) on the outer side. The actual walls or palisades, with their towers, etc., surmounted the *vallum*. Cp. v. 524.

507. **pars quaerunt** : cp. S. G. § 222.

508. **corona** : see on v. 380, *n*.; and cp. v. 551. **interlucet** : "shows through," *i.e.* "is interrupted."

509. **effundere** : historic, as in v. 377. **viris** : ablative of material, *spissus* being equivalent to an adjective of fulness, S. G. § 318.

512. **si qua possent** : "to see if they could." In such uses of *si* the apodosis is always suppressed. It may *in thought* be supplied here—"thinking to protect themselves if," etc. The impf. subj. is due to the clause being virtually *orat. obliqua*, giving their thought or purpose.

513. **cum tamen** : "while on the other hand." *Cum* is purely temporal, hence the indic. *juvat*.

515. **sufficiunt** : the subject is *hostes*, supplied from *aciem*, v. 513.

516. **volvont** : see on v. 6, *n*. **ruuntque** : transitive, as not seldom in Vergil. Cp. *spumas salis aere rucant; cumulosque ruit male pinguis arenae*. **molem** : "rock."

518. **tegmina armorum** : *i.e.* the *testudo*, v. 505, *n*.

519. **vallo** : ablative of separation. Cp. S. G. § 306.

520. **certant** : verbs of striving as a rule express the object by *ut* and subjunctive. *Conor* and *certo* are exceptions, but the latter verb is so used by poets only.

522. **pinum** : here a "torch of pine-wood" (*tarda*). **Etruscum** : because Mezentius was tyrant of Caere. See Index.

523. **equom** : gen. plural, like *divom*, v. 6. So *virum*, v. 527.

525. **Calliope** : see Index, s.r. Musae. *Canenti* (sc. *mihi*) governs the following perfects subjunctive of indirect question. S. G. § 433.

527. **virum** : partitive genitive plural, depending on *quem*. **Orco** : prose writing would require *ad Orcum*, inasmuch as motion cannot properly be expressed by the dative. The phrase, however, is a direct translation of a similar Homeric use of the dative, which may account for its retention by Vergil (*Ἀΐδὶ πρόλαψεν*). He makes free use of this extended dative, e.g. *it clamor caelo, facilis descensus Averno, ponto iaciunt* (v. 712). It is really an extension of the dative of advantage, "for Orcus to receive," and the idea of motion is not inherent in it. For the whole line cp. v. 785, *iuvenum primos tot miserit Orco*?

528. **oras belli** : "unfold the thread of the war." Another translation of a Homeric phrase (*πείραρ πολέμοιο*). *Ora* signifies the end or edge of anything, whence it is used for the margin of land, the shore. From meaning the extremity, e.g. of a rope, it came to mean the rope itself ; whence the metaphor in *evolvere*, to unroll.

530. **vasto suspectu** : "of vast height." *Suspectus* is literally "a gazing upward," and so the distance of gaze, the height. *Vastus*, identical with our word "waste," most commonly means "desolate ;" hence "wide," "great." The latter sense is less usual. **pontibus** : see v. 170, *n*. The ablatives are those of quality. S. G. § 319.

531. **loco** : ablative of respect—"convenient in position."

534. **intorquere** : not "hurl in" but "at" (the foe).

535. **princeps** : adjective, secondary predicate. **lampada** : S. G. § 40.

536. **plurima vento** : "(made) mighty by the wind." Conington objects to this, and takes *plurima* as secondary predicate with *corripuit* ; *vento* as ablative of cause—"seized upon the stories in volumes, by reason of the breeze."

538. **trepidare . . . velle** : cp. v. 509, *n*.

540. **pondere** : causal ablative with *procuravit*. It was the weight of the Trojans crowding to one side which caused the tower's fall. *Subito* is probably an adverb.

543. **pectora** : for the accus. see note on v. 582.

546. **regi** : dative of advantage. Maeonia (Lydia) lay south of Troy on the seaboard of Asia Minor.

547. **sustulerat** : "had reared." An unusual use as applied to the mother. Of the father, *tollo* signifies to "acknowledge" an infant by raising it from the ground, and so to "rear" it. So in v. 203. **vetitis** : sc. *a patre*.

548. **alba** : i.e. bearing no charge or blazon such as distinguished warriors adopted.

552. **haud nescia** : "though full well aware." The use of two

negative words to express an affirmative idea is known as *meiosis* (Gk. lessening) or *litotes* (Gk. smoothing), because the assertion is so conveyed in a milder form.

553. **inicit**: a dactyl. See v. 45, *n.* **supra**: "upon the hunting spears" (not *over*).

558. **socium**: genitive plural, cp. *equom*, v. 523.

560. **his**: sc. *verbis*, as in v. 640, and usually. **nostras**: = *meas*. the so-called plural of majesty used by monarchs.

561. **posse**: there is no fut. infin. of *possum*, which may account for the use of the present here, though according to rule verbs of hoping require future infinitives. Or *spero* may here stand in the sense of "feel confident," when it regularly takes the present infin.

564. **Iovis armiger**: the eagle, which carries the thunderbolts: *alta* is here either the "depths of sky" or "its lofty eyrie." (cp. v. 31, *n.*)

565. **matri**: "by its mother;" dative of the agent with *quaesitum*.

566. **Martius**: the wolf was the symbol of Mars, and hence of the Romans as the descendants of his son Romulus.

569. **Ilioneus**: a choriambus (- - -) by synizesis of *eu*, see on l. 32. The following words are a good example of hendiadys, "a rock as big as a piece of a mountain." See v. 26, *n.*

571. **Emathiona**: accus. sing. Of the following names *Caenea* is like *Atrous*, S. G. § 40, *Idan* like *Aeneas*, S. G. § 18.

572. The ablatives are those of respect. **longe fallente**: *lit.* "deceiving," i.e. "striking unawares from afar."

580. **spiramenta animae**: i.e. the lungs.

582. **pictus**: "in scarf of broidered needlework, and bright with dyes of Spain." *Chlamydem* is accus. of object after pass. voice, in imitation of Greek (cp. ἐνδεδυμένος τριχάς) (S. G. § 252), and *acu* an instrumental ablative. Some grammarians class this usage with the acc. of respect (S. G. § 251). **ferrugine**: properly "red-rust," and so any dark red or purple colour. **Hibera**: Spanish. *Ferrugo Hibera* is an anachronism (cp. v. 174, *n.*), Spanish dyes not being known in Rome till the first century B.C.

584. **eductum**: here the same as *educatum*, as in v. 673. **Luco** is locative ablative.

587. **ipse**: "with all his force." The word must often be rendered by some such periphrasis. *E.g.*, *ipse vidi*, "I saw it with my own eyes." So v. 626, *ipse feram*, "with my own hands."

588. **adversi**: "of his antagonist." **tempora**: "forehead," as in vv. 418, 633.

593. **Remulo**: S. G. § 296, *Obs.* From *cui* must be supplied a new relative *qui* as nominative to *habebat*.

594. **Thalamo** is instrumental or modal ablative.

595. **relatu**: supine; cp. S. G. § 544.

596. **praecordia**: acc. of respect or extent; S. G. § 251. **regno**: "royalty," as husband of a king's daughter.

598. **non pudet**: when a negative answer is expected *num* is used

as the interrogative, *nonne* when the answer is expected to be affirmative. In poetry *non* is often used for *nonne*. So here, and cp. v. 786.

599. **Phryges**: for the quantity of the final syllable cp. v. 165, *n*. Troy was captured once by Hercules in revenge for the trickery of Laomedon, its first king, who agreed with Poseidon (Neptune) and Apollo to build it for him at a price which he afterwards refused to pay. The second time was at the end of the Trojan war.

601. **quis**: cp. v. 77, and note on v. 36. **Italiam**: for the omission of the preposition cp. *Laurentia arva*, v. 100, *n*.

603. **genus**: in apposition to (i) *nos* or (ii) *natos*. *Stirpe* is here "birth."

604. **gelu et undis**: "cold water," by hendiadys, v. 26, *n*.

605. **venatu**: might be taken as causal ablative, but is more probably a dative contracted for *venatui*. Cp. *curru*, *portu*; and *victu invigilant*. The verb is not found with an indubitable ablative.

607. **operum**: present participles used as adjectives usually take an objective genitive. S. G. § 276, *ad fin*.

609. **iuvencum**: genitive plural. When they were not fighting they still carried their spears and used them as ox-goads.

610. **fatigamus**: final syllable lengthened in *arsis*, that is, in the first syllable of the foot, as being that upon which the metrical accent falls.

615. **cordi**: predicative dative, S. G. § 297. The word is equivalent to an adjective—"pleasant." Cp. the English phrase "it is to my mind." So *fraudi*, harmful; *frugi*, frugal. But *cordi* is sometimes taken as locative "at heart," hence "dear." **Desidiae** is nom. pl.

617. Notice the change of gender, *Phrygiae* . . . *Phryges*.

618. **Dindyma**: see Index, *s.v.* Cybele. **biforem**: *lit.* "with two holes." *Tibia biforis* or *tibia curva* was the Phrygian pipe especially employed in the ceremonials of Cybele. The tube was made of boxwood (*burus*), and was often made with a double branch, proceeding from the same stem; whence the strain emitted was called *biforis*, as issuing through two openings (*bi*, two; *foris*, an opening).

620. **arma**: the construction of *sino* with a substantive in the accusative is unusual.

621. **canentem**: used of any measured or pompous utterance, particularly of prophecies, which were usually delivered in verse.

622. **obversus**: (i) turning towards Remulus, (ii) turning towards his bow-string, *i.e.*, drawing the string towards himself.

623. **divorsa**: predicative—"drew his arms apart," in attitude to shoot.

626. **ipse**: see v. 587, *n*.

627. **aurata**: cattle destined for sacrifice to the greater gods had their horns gilded.

629. Notice the anastrophe (misplacement) of *qui*, which should commence the line. For the moods, see S. G. § 479. **petat**: "butts," whence the adjectives *petulens* and *petulans*.

631. **laevum**: the adjective is used substantively, and constructed

like *rauca sonans*, v. 125, and *horrendum stridens*, v. 632. The Roman, in augury, faced the south, and regarded omens from the left (*i.e.*, the east) as lucky, omens from the right (*i.e.*, the west) as unlucky.

632. **horrendum** : see last note.

639. **urbemque** : cp. v. 473, *n.*

640. **nube** : cp. v. 3, *n.* **victorem** : adjectival, cp. v. 177, *n.*

641. **macte** : (i) vocative of an old word connected with *magnus* (cp. *macto*, to magnify), and meaning "great and glorious." In full the phrase would be *macte esto*, the vocative being used for the nominative, as in v. 485, *n.*; or (ii) an adverb with short *e*, like *male*, *bene*.

642. **deos** : the emperors from Augustus to Nero were of the house of Julius Caesar, who claimed descent from Iulus. It was usual to deify an emperor after his death, and they were often spoken of as *deus* even when alive. **iure** : "rightly shall all wars that are by fate destined to be, sink to rest beneath the race of Assaracus." It was the mission of the Romans to "war down" the world, and while Vergil was writing the *Aeneid* the temple of Janus was twice closed in sign of worldwide peace. For *Assaracus*, see v. 259.

646. **formam** : accusative of the object after the middle verb *vertitur*. See note on v. 74.

647. The line is an instance of *Brachylogy* (short-speech). *Lit.* "he changed the form of his features to old Butes;" *i.e.* "to those of old Butes." **Dardanio Anchisae** : the final *-o* is not elided, on the analogy of Homeric versification. Cp. vv. 291, *n.*, 477; X., vv. 136, 156, etc.

650. **omnia** : limiting or defining accusative, S. G. § 251. Cp. *cetera parce*, v. 656. It is analysed by the following accusatives. The final syllable of *coloremque* is elided before the initial vowel of the next line by the figure called *synaphæia*, cf. l. 334.

653. **Aenide** : an unusual patronymic (see S. G. § 179 (i) 2), the termination *-ides* belonging properly only to names in *-eus*.

656. **cetera** : "for the rest," see v. 650, *n.* **parce bello** : "abstain from war;" *bello* may be dative, the usual construction with *parce*, or ablative, treating the verb as one of separation.

660. **fuga** : "in his flight," "as he flew."

661. **avidum pugnae** : cp. S. G. § 276 (i).

665. **ammenta** : "fastenings," *i.e.* "thongs" of the javelins, from the Greek *ἄπτω*, to fasten. They were secured to the middle of the javelin, and used to increase the force of the throw.

667. **aspera** : predicative, "surges fierce."

668. **Haedis** : ablative of date, a form of the abl. of circumstance, occasionally found even in prose; e.g. *gladiatoribus*, "at the gladiatorial games;" cf. v. 486. The kids, which rise about the end of September, herald rough weather.

670. **praecipitant** : intransitive—"rush headlong down." Cp. *Nox praecipitat coelo*. Many verbs occur in an intransitive sense in Vergil which are elsewhere transitive, e.g. *abstineo*, *tendo*, *verto*, *sisto*.

671. **coelo**: either locative, "in the sky," or ablative of separation, "down from the skies."

672. **creti**: this participle is constructed like *natus*, *genitus*, *editus*; see S. G. § 310. This ablative of origin is usually found with the preposition only when *remote* descent is spoken of.

674. **abietibus**: a choriambus (see v. 569) by synizesis of the first *i*, which is pronounced as *j(y)*.

675. **recludunt**: v. 423, *n*.

676. **ultra**: = *sponte sua*, as in v. 729. **moenibus**: may be explained as (i) dative, by the usage commented on in v. 527; or (ii) ablative (of instrument)—"welcome *with* their walls." Cp. *solio invitare*; *urbe excipere*.

678. **capita**: S. G. § 251.

681. **caelo**: "to heaven," "for heaven to receive," v. 527, *n*. Cp. *caelo capita alta ferentis*.

685. **animi**: see note on v. 246. **Mavortius**: from *Mavors*, identical with *Mars*, and so "warlike."

686. **agminibus totis**: prose would require *cum*, but the distinction between the ablative of accompaniment and instrument is very slight, and the latter is merely a development of the former. So in Caesar and Livy the preposition is very commonly omitted in *military* phraseology; e.g. *Scipio profectus in Siciliam est triginta navibus longis* (Livy XXVIII. 46); *pedibus praeliantur* (Caesar); *agmine incidentes* (Livy).

692. **hostem fervere**: the construction is accus. and infin., expressing the purport of the message. Notice the 3rd conjugation form of *fervere* instead of the usual *fervere*. So Vergil uses *fulgere* and *stridere*. *Patentis* is predicative, *praebeo* being used like *do*, v. 323, *n*.

697. **Thebana**: "of Thebe," a small Mysian coast town, south of Mount Ida. *Nothum* is here used as a noun with dependent genitive on the analogy of *filius*. **alti**: "great" rather than "tall;" cp. *Altus Apollo*.

699. **aera**: v. 24, *n*.

700. **volneris**: genitive dependent on *specus*, "the cavern of the black wound."

702. **Erymanta**: accusative of *Erymas*. The greater number of Greek nominatives in *-as*, in Vergil, form accus. in *-n*; e.g. *Bitian* (v. 703).

704. **dedisset**: protasis suppressed, "if he (Turnus) had tried." *Iaculo* is ablative in both instances.

705. **magnum**: cp. v. 631, *n*. The phalarica was a heavy pike with an immense iron head and a shaft of wood wrapped in burning tow. It, and its effects, are described in Livy XXI. 8.

706. **mōdō**: the noun. The adverb *mōdō* has both syllables short. **taurea terga**: the bulls' hides (*lit.* backs) formed the shield.

707. **squama . . . auro**: "double plates of gold," by hendiadys.

709. **clipeum**: the word is elsewhere masculine. Variation in gender is not uncommon. Caesar, e.g., uses *dorsus* for *dorsum*, and so we have *lux* and *luc* masculine, and *futus* for *fatum*.

710. **Cumae**, a Greek colony from Chalcis in Euboea, whence the epithet *Euboico*, lay close to Baiæ. Euboea (Negroponte) is the large island off the coast of Northern Attica and Boeotia. **quondam**: "at times." Usually it refers to the past, and rarely to the future. Cp. the uses of *olim*, v. 99, *n*.

711. **pila**: "pier." A mass of masonry intended as the foundation for a villa off the shore.

712. **ponto**: see v. 527, *n*.

715. **Prochyta** and **Aenaria** (Pithecusa) are two islets off the Cumæan headland. Vergil calls the latter *Inarime*, a name arising from a misreading of a line in Homer where Typhoeus is said to lie *εἰν Ἀρίμῳ*, "in Arimi." *Cubile* is in apposition with *Inarime*.

716. **Týphōeō**: by synizesis. See v. 32, *n*.

720. **copia**: "opportunity" (= *occasio*).

721. **bellator**: adjective. Cp. *victorem*, v. 640.

729. **viderit**: after *quī* causal—"Fool! in that he saw not." S. G. § 476.

731. **oculis**: may be locative ablative—"in his eyes;" but the force of *effulsit* implies rather that it is ablative—"gleamed from his eyes."

732. **horrendum**: cp. vv. 125, 632.

736. **mortis**: dependent upon *ira*—"with anger for his brother's death." So we have *creptæ virginis ira*, *spretæ iniuria formæ*; the genitive giving in each case the *cause* of the emotion, and so being a variety of the "genitive of the author" (subjective).

737. **Amata**: see Intro. § 4. The lines mean, "You are not in your father-in-law's palace or your own."

740. **olli**: old form of *illi*, common in Vergil. Cp. *olim*, and see v. 99, *n*.

742. **Achillem**: Achilles was the man who won the day for the Greeks at Troy: Turnus promises that Pandarus shall find in Latium (*hic etiam*) in him a second Achilles of whom to tell Priam, *i.e.* in the realms of Hades.

746. **veniens**: accusative agreeing with *volans*. In the next line the subject changes to Turnus.

748. **is teli**: "for not such a man (*i.e.* that you should escape him) is he who delivers this shaft and wound." For *auctor*, see v. 420, *n*. *Is* is commonly used in the sense of "such as" followed by *quī* with the subjunctive (here omitted).

749. **consurgit**: "rises to his sword," *i.e.* raises it and his body at once to put force into the blow.

754. **illi**: = *illius*, *i.e.* *Panduri*. Cp. 65, *n*.

758. **portis**: here an ablative of the road by which. It might also be taken as dative, like *moenibus*, v. 676.

763. **hinc**: "from them;" adverb instead of relative pronoun, very common in Livy. **fugientibus**: = *fugientium*, dependent on *tergum*. The plural *terga* would be more usual, as many are spoken of; but cp. v. 687, *vitam*; v. 721, *animo*, etc.

765. **comitem**: *i.e.* to those already slain. **Phegea**: accusative, and so *Lyneæa*, *Crethea*, below. S. G. § 40.

767. **Noemona** : like *Agamemnona*, S. G. § 40.

770. **occupat** : "surprises." The word only occasionally means "to occupy." Usually it signifies "to do something before another," and so "to forestall," "be the first to ;" and often as here with a noun-accusative, to "catch one before he is prepared."

773. **ungere** : the use of an infinitive depending upon adjectives is a Graecism occasionally admitted by Vergil and very common in Horace. Prose would require a gerundive construction with *ad* or *in*, or a subjunctive clause with *qui*. Cp. *indocilis pati, audax perpeti*.

776. **cordi** : cp. v. 615, *n*.

782. **muros** . . . **moenia** : cp. vv. 39, 43, 196. *Muri* = the defences of the camp : *moenia* = the camp itself as a means of defence.

785. **ediderit** : "Is he to have caused !" The future perfect is used in indignant remonstrances to draw attention to the results of the completed action. Cp. *occiderit Priamus*—"Shall Priam die, and shall we suffer it !" So *miserit*. **Orco** : cp. v. 527, *n*.

786. **non** : = *nonne*. Cp. v. 598.

789. **excedere** : this and the following infins. are historical.

791. **hoc** : cp. v. 416.

793. **cum** : either preposition or conjunction, probably the latter.

794. **acerba tuens** : adverbial accusative. Cp. v. 125, *n*.

796. **potis** : an old adj. form, the neuter being *pote*. The old conjugation was *pot's sum* (*pot's est* or) *pote est*, which became *possum, potest* ; and the 2nd sing. was formed after the analogy of the 3rd sing., *potes*. *Potis*, the adjective, is not found in the oblique cases, whence come *potior, potissimus*.

799. **quin** : v. 465, *n*. *Etiam* is usually added, as here. Notice the mixture of tenses in this and the next line. The pluperfect is used like *dixerat*, v. 104, *n*. *Vertit* is perfect.

803. **sufficere** : here transitive, but intransitive in v. 810. Either usage is common.

804. Both Jupiter and Juno were the children of Saturn (*Cronos*).

805. **cedat** : the protasis is virtually contained in the words *haud mollia*—"commands which should be stern indeed did not T. retire." The usage is very common. The use of the graphic present for the more usual imperfect is rare, but cf. *ni faciat, maria ac terras . . . ferant*.

806. **tantum** : "so much," *i.e.* as much as the occasion required.

815. **omnibus armis** : see note on v. 686. In the next line the preposition is used, and the eddy spoken of as something accompanying, whereas the omission of *cum* and the treatment of the ablative as instrumental would have been much more natural. **praeceps** : cp. v. 420, *n*.

INDEX

OF PROPER NAMES.

A.

Acestes, -ae, m. : a fugitive from Troy who settled at Eryx, in the extreme west of Sicily. Aeneas visited him, and left with him all the women of his fleet, excepting the mother of Euryalus (v. 218, 286).

Achilles, -is, m. : son of Peleus and Thetis, prince of the Myrmidōnes of Phthia in Thessaly, the bravest of the Greeks at Troy (v. 742). He slew Hector, and all but slew Aeneas on one occasion, but the latter was rescued by the gods. See also *Introd.*, § 3.

Aenēas, -ae, m. : son of Venus and Anchises, and father of Ascanius (see *Introd.*, §§ 3, 4). His followers were termed **Aeneadae** (v. 180).

Alba, -ae, f. : commonly styled **Alba Longa**, the new city built by Ascanius, after the death of Aeneas, upon the Alban Mount, five miles south-east of Rome. See *s.v.* *Latium*. The *Albani loci* of v. 387 are unknown.

Albānus, -a, -um : belonging to Alba.

Amāta, -ae, f. : queen of Latinus and mother of Lavinia (v. 737).

Anchises, -ae, m. : the aged father of Aeneas, whom the latter carried from Troy's ruins, and so earned the name of *Pius* ("The Dutiful"). He died during Aeneas' wanderings.

Apollo, -inis, m. : the god of prophecy, song, and music, and one of the great deities of the ancients. Homer represents him as siding with the Greeks in the Trojan war, and in *Aen.* IX. 638 *seq.* he rejoices at the exploit of Iulus, but bids the youthful hero not to tempt fortune again for a while.

Ardēa, -ae, f. : *s.v.* *Turnus*.

Argolicus, -a, -um : adj. from Argolis or Argos, properly a district in the N.E. Peloponnesus, whence it is applied to Greece generally (v. 202).

Arisba, -ae, f. : a city in the Troad (v. 264).

Ascānius, -i, m. : also called Iulus, the son of Aenēas and Crēūsa, and mythical founder of the *gens Iulia* at Rome, whence came Julius Caesar and the emperors from Augustus to Nero.

Assaracus, -i, m.: an early king of Troy (see *Introd.*, § 3), whose Lar, or guardian spirit, is appealed to by Ascanius (v. 259).

Athēsis, -is, m. (also called Atagis): the *Adige*, which rises in the Western Carnic Alps and flows southward to Verona, thence turns to the east, and falls into the Adriatic Sea a few miles north of the estuary of the Padus (*Po*).

Atridae, -arum, m.: the sons of Atreus, *i.e.*, Menelaus and Agamemnon. The former was the husband of Helen, and it was to avenge her abduction that Agamemnon led the Greek host to Troy. Turnus compares himself to them in that he too had seen his bride (Lavinia) carried off by Aeneas (v. 138).

Ausōnia, -ae, f.: the land of the Ausōnii, Ausōnes, or Ausōnidae, embracing the west coast of Italy from Naples to the south of Latium, the region afterwards called Campania (*Campagna*). In poetry it usually stands generally for *Italia*, as *Ausonii* for *Itali*.

B.

Baiae, -arum, f.: a famous watering-place of the Romans, on the north shore of the Bay of Naples, and close to Cumae and the Promontory of Misenum (v. 710).

Berecynthia, -ae, f.: a surname of Cŷbēle (*q.v.*), derived from Mt. Berecynthus, where the goddess was worshipped (v. 82).

C.

Cāpitolium, -i, n.: the Capitol, or Capitoline Hill, at Rome, on which stood the citadel and the great temple of Jupiter. It was named, legend said, from a horse's head there dug up when the foundations of the temple were laid (v. 448).

Cōrŷthus, -i, m.: the ancient name of Cortōna, one of the twelve Etruscan league-cities, said to have been founded by Cōrŷthus, father of Dardānus. It lies twenty miles north of Clusium, just above Lake Trasimēnus (v. 10).

Cŷbēle, -es, f.: known as the "Great Mother" and "Mother of the Gods," was worshipped throughout the East, but especially in Phrygia on Mt. Dindyma, where her emasculated priests, the Corybantes, danced in her honour to the sound of the drum and fife (vv. 82, 619).

D.

Dardānus, -i, m.: son of Jupiter and Electra, and ancestor of the Trojan people, who are hence called **Dardānii** or **Dardānidae** (v. 88).

Didō, -ūs, f. See *Introd.*, § 4.

Dindŷma, -ae, f.: a mountain in Phrygia on the borders of Galatia sacred to Cŷbēle, the mother of the gods (v. 618).

E.

Etrŭria, -ae, f. (adjs. **Etruscus, -a, -um**; **Tuscanus, -a, -um**): the wide district lying north of the Tiber, between the Apennines and

the western sea. It was inhabited by a peculiar race said to have come from Asia Minor, and hence called by the poets **Lydii** (from Lydia, *q.v.*), **Tyrrheni**, or **Turseni**, from the name and nation of the tribe from which they were said to spring. At a date long prior to the rise of Rome they ruled all the western side of Italy from the Alps to Capua, the capital of Campania, which they are said to have built. **Veii**, **Caere**, **Tarquinii**, **Volsci**, **Clusium**, and **Corÿthus** were amongst their chief towns, of which there was a league of twelve in the southern region of Etruria, and probably other similar leagues in the centre and north. Vergil represents them as aiding Aeneas against Turnus. Their power was broken by the Romans in the fifth century B.C., though probably they were once masters of that city, and gave to it the Tarquins as kings. From them Rome borrowed the *fascēs*, curule chairs, and lictors, the arts of augury, building, the drama, and much of their ritual.

Euander, -ri, m. : an emigrant from Pallantium, in Arcadia, to Italy, where he settled upon the Palatine Hill, to which he gave the name of *Pallantium*, *Moenia Pallantea*, in memory of his home or in honour of his only son Pallas. Here he entertained Hercules when that god was on his way homeward from Spain after seizing the oxen of Geryon. He sent Pallas to aid Aeneas, but the boy was killed by Turnus (cp. v. 9).

Euboicus, -a, -um : adj. from Euboea, -ae, f., the largest island of the Aegean, lying along the coasts of Attica, Boeotia, and S. Thessaly (v. 710). One of its chief cities, Chalcis, sent a colony to Baiae.

Euryalus, -i, m. : a young Trojan who, in company with his friend Nisus, volunteered to acquaint Aeneas of the critical condition of the Trojans. While passing through the camp of Turnus, the two comrades slaughtered many of the enemy. On leaving it, Euryalus was captured and slain, and Nisus also perished after avenging his friend's death.

G.

Gnosius, -a, -um : adj. from Gnosus, a town on the N. shore of Crete (v. 305).

H.

Hector, -oris, m. : eldest son of Priam and Hecuba, and the bulwark of Troy against the Greeks, until slain by Achilles in the tenth year of the war (v. 155).

Hiberus, -a, -um : Spanish, from Hiberia, the ancient name of Hispania (*Spain*). The Spanish dyes and metal-workings were famous (v. 582).

I.

Ida, -ae, f. (adj. **Idaeus**, -a, -um) : the famous mountain range south of the Troad running from the sea coast into the heart of Mysia.

It was famous for its fine woods and for the worship of Cŷbēle (hence called *Idaea Mater*), and as the scene of the judgment of Paris (vv. 80—112).

Ilius, -a, -um : adj. from Ilium ; another name for Troia, *q.v.* (v. 285).

Inārimē, -es, f. : the name given by Vergil to Aenaria or Ischia, a rocky island in the Tyrrhene Sea, off the north promontory of the Bay of Naples in Campania. Near it lies Prochyta (vv. 715, 716).

Iūlus, -i, m. : *s.v.* Ascanius.

Iuno, -onis, f. : queen of heaven and wife of Juppiter, like whom she was descended from Saturnus, whence her name Saturnia (v. 2). In consequence of the judgment of Paris (see Introd., § 3), she was the bitter foe of the Trojans, and assisted Turnus in his conflict with Aeneas.

Iuppiter, Iovis, m. : the supreme god of the Romans, remained neutral in the struggle between Greeks and Trojans, and prevented the attempts of Juno to nullify the decrees of fate.

I.

Latinus, -i, m. : king of Laurentum, father of Lavinia, and husband of Amata. His subjects are usually called *Aborigines*, but from him they took the name of Latins. His treatment of his affianced son-in-law Turnus gave rise to the war with Aeneas. From him came the name of the *Latini*. See *s.v.* Latium, and Introd., § 4.

Latium, -ii, n. : the country of the Latini, lying on the west coast of Italy, between the Tiber and the Sabines on the north, the Marsi and Samnium on the east, Campania on the south-east, and the sea. In the time of the kings this region was divided amongst several small tribes, such as the Aequi, Hernici, Volsci, and the Prisci Latini, Aborigines, or Old Latins, named after the mythical King Latinus of Laurentum (see Introd., § 4.) The latter then occupied thirty cities in the immediate neighbourhood of Rome, chief amongst which was Alba Longa. After Alba was rased by Tullus Hostilius, the Latini were gradually reduced by successive kings, until the expulsion of Tarquin the Arrogant gave them the opportunity of throwing off the yoke of Rome. They were finally conquered at the close of the Latin War, 338 B.C., and many of their towns received the full *civitas*, or franchise, of Rome. The remainder became allied towns (*socii*), with certain special privileges, and were known as the *Nomen Latinum*, in which, however, were included many other colonies of Rome outside Latium.

Laurentius, -a, -um : adj. from Laurentum, the capital of king Latinus, situated near the sea, between the mouth of the Tiber and Ardea, the chief town of Turnus (v. 100).

Lāvinia, -ae, f. : daughter of Latinus and Amata, the *casus belli* between Turnus and Aeneas (see Introd., § 4.)

Lāvinium, -i, n. : six miles east of Laurentum, was the new capital of Latium, built by Aeneas after he had defeated Turnus.

Lýdia, -ae, f. : the division of Asia Minor between Mysia on the north and Caria on the south, the kingdom of Croesus, proverbial for his riches. One of its rivers was the Pactólus. In Homer it is always called Maeonia, and Homer himself is often styled 'the Bard of Maeonia.'

Lýdi, -orum, m. : (1) "the people of Lydia," Lydians ; (2) Etruscans, *s.v.* Etruria (v. 11).

M.

Maeōnia, -ae, f. : *s.v.* Lydia (v. 546).

Mars or **Mavors, Martis, m.** : the god of war, in v. 717 gives courage to the Latins and sends panic and fear upon the Trojans. The adj. Mavortius occurs in v. 685.

Mezentius, -i, m. : the godless king of Caere, who, on being expelled by his subjects, took refuge with Turnus and fought against Aeneas. Both he and his son Lausus were eventually slain (v. 522).

Mūsae, -arum, f. : the nine Muses, or goddesses of art and letters, daughters of Juppiter, are Terpsichörē (*Dancing*), Euterpē (*Lyrics*), Ūrānia (*Astronomy*), Pōlŷhymnia (*Divine Hymn*), Clío (*History*), Calliōpē (*Epic*), Erāto (*Love-poetry*), Melpōmēnē (*Tragedy*), and Thālía (*Comedy*) (v. 774).

Mýcēnae, -arum, f. : the city of Agamemnon, a few miles north-west of Argos. It is often confused with the latter place (v. 139).

N.

Nisus, i, m. : see Euryalus above.

O.

Olympus, -i, m. : a snow-clad range of mountains, nearly 10,000 feet in height, between Thessaly and Macedonia, was the abode of Zeus and the third dynasty of gods (v. 84).

Orcus, -i, m. : like Tartarus, a synonym for Pluto or Hades, the ruler of the under-world (v. 785).

P.

Pādus, -i, m. : the Po, the great river of northern Italy, which rises in the Cottian Alps and flows right across Cisalpine Gaul, falling into the Adriatic Sea a few miles south of Hadria (Adria). It formed the boundary between Trans- and Cis-Padane Gaul, and it (not the Alps) was always regarded by the Romans as the true limit of Italy proper (v. 680).

Pālātinus Mons, m. : the Palatine Hill, the central of the seven hills of Rome, and the first to be colonized (v. 9). The town which grew up upon it was known, from its shape, as *Roma Quadrata*. The original colonist is said to have been Euander (*q.v.*).

Pālcus, -i, m. (usually in the plural **Palici, -orum**) : a native deity

or deities of the primitive Sicilians, worshipped at Palice, near Aetna, in the eastern part of the central Sicilian highlands (v. 585).

Pallantēum, -i, n.: the first name of *Roma Quadrata*; *s.r.* Euander (v. 196).

Parcae, -arum, f.: the Fates, who allotted to mortals their term of existence, were three in number—Clotho, Lachesis, and Atropos (v. 107).

Pāris, -idis, m. (also called Alexander): the seducer of Helen (see *Introd.*, § 3.)

Pēlasgi, -orum (also as *adj.* in *sing.* **Pelasgus, -a, -um**): an ancient people of Greece who were reduced to serfdom by the later-coming Dorians, Ionians, etc. The poets use the name as equivalent to "Grecian," or "Greeks" (v. 154).

Phrýgia, -ae, f.: the country of the Phrýgēs, an ill-defined region of north-west Asia Minor. In later times it was held to border on Lydia and the Troad, but the poets often make Troas a portion of Phrygia, and speak of the Trojans as Phrygians.

Priāmus, -i, m.: king of Troy at the time of its famous siege. He was the father of fifty sons, amongst them Paris and Hector; and of his fifty daughters one was Cassandra. His queen was Hecuba. He was slain at the fall of Troy by Neoptolemus (Pyrrhus), son of Achilles, at the altar of his palace. From him the Trojans are called *gens Priami* even after his death (v. 284). See also *Introd.*, § 3.

Prōchýta, -ae, f.: *s.r.* Inarime.

R.

Rūtūli, -orum, m.: the people of Turnus, occupying the coast immediately south of Ostia.

S.

Sarpēdon, -onis, m.: a Lycian prince, who in the Trojan war distinguished himself by his prowess against the Greeks. He was at length slain by Patroclus (v. 697).

Saturnius, -a, -um: *adj.* from Saturnus (see under Iuno).

Sidonius, -a, -um: *adj.* from Sidon, -onis, the birthplace of Dido, the founder of Carthage (v. 266).

Stýgiūs, -a, -um: "belonging to the Styx," the great river of the nether world. The six rivers of Hell were Styx (*Hatred*), Āchēron (*Groaning*), Lēthē (*Forgetfulness*), Phlégēthon (*Flame*), Cōcýtus (*Wailing*), Avernus. To forswear oneself by the Styx was an undreamed-of crime (v. 104).

Sýmaethus, -i, m.: a small river of the east coast of Sicily, rising in the uplands north-west of Palice, and flowing past Centuripae round the base of Mount Aetna, to fall into the sea between Leontini and Catana (v. 584).

T.

Tartara, -orum, n. pl.: the realm of Tartarus, or Hades.

Teuceri, -orum, m.: the Trojans, so called from Teucer, the first king of Troy, whose daughter married Dardanus. [Not to be confused with Teucer of Salamis, step-brother of Ajax.]

Thebe, -es, f.: a town on the coast of Mysia, situated to the S. of Mt. Ida (v. 697).

Thracius, -a, -um: adj. from Thracia, the region extending from Macedonia to the Hellespont. It was famous for its horses (v. 49).

Tiberinus, -a, -um: adj. from Tiberis, -is, m., the river of Rome (v. 125).

Tibur, -rtis: "a native of Tibur" (Tivoli), an ancient town sixteen miles north-east of Rome, amongst the Sabine Hills. It was and is famous for its beauty, largely due to the falls and glens of the Anio. The founder is said to have been Tiburtus, a Greek who came to Italy with Euander (v. 360).

Trōēs, -um, and Trōādēs, -um: the inhabitants of Troas, the territory of Troy, called also Teuceri, Dardānīdæ, Phrýgēs (*q.v.*)

Trōia, -ae, f.: (called also Ilium and Pergama, *q.v.*) the capital of Trōas, Troy. It occupied a small hill in the plain of the Simois and Scamander, a few miles from the sea, and continued to exist as Ilium Vetus down to the time of Alexander the Great, 330 B.C. It was then superseded by Alexandria-Troas, named after that monarch, on the coast opposite to Tēnēdos. There was also an Ilium Novum of less ancient date below the confluence of the Simois and Scamander. The ruins of Troy are known as *Hissarlık*. For the "Tale of Troy" see *Intro.*, § 3.

Turnus, -i, m.: son of Venilia and Daunus, and grandson of Pilumnus, was prince of the Rutuli, whose capital was Ardēa, twenty-five miles south of Rome, and five miles from the sea. He was affianced to Lavinia, and from this arose his war with Aeneas, who at last conquered, and in requital for the death of Pallas slew him. He was under the protection of Juno. See also *Intro.*, § 4.

Tŷphōeūs, -eos, m.: a giant with two heads, whom the earth brought forth to avenge the fall of the Titans when these failed in their endeavour to storm heaven. Juppiter threw him down with his thunderbolt, and buried him under Mount Vesuvius, whence he still breathes fire (v. 716).

Tyrrhenus, -a -um: *s.v.* Etruria.

U.

Ulixes, -is, m.: Ulysses, the craftiest of the Greeks at Troy, and a most clever speaker. He assisted Diomedes to steal the Palladium, a treasure upon which depended the safety of Troy; and is always represented in Vergil as a man without feelings or scruples. Homer told the story of his ten years' wanderings when coming home from Troy in the *Odyssey* (v. 602).

V.

Vēnīlia, -ae, f. : a nymph. mother of Turnus (v. 4).

Vēnus, -eris, f. : identified with the Aphrōdītē of the Greeks, goddess of love, mother of Aeneas by Anchises, and therefore protectress of the *Aeneadae*, in opposition to Juno their persecutor. She fought for the Trojans during the siege, and was wounded by Diomedes. The great seats of her worship were in Cyprus and at Cŷthēra.

Vesta, -ae, f. : the goddess of the hearth. Her eternal fire was brought from Troy by Aeneas together with the Penates. In her sanctuary afterwards established in the Forum was kept the fire which was attended to by the Vestal Virgins.

Volcanus, -i, m. : (Greek *Hephaestus*), son of Juppiter and Juno, and husband of Venus. He wrought the arms of Achilles at Troy, and Aeneas in Italy ; hence, from his skill in working at fire, his name became a synonym for fire itself (v. 76).

APPENDIX.

1. GREEK NOUNS.

(The sections referred to are those in the *Smaller Latin Grammar*.)

Proper names :—

- i. Like **Aeneas** (§ 18), *Āsīlas*, *Bītīas*, *Īdas*, *Themillas*.
- ii. Like **Pelides** (§ 18), *Aenēades*, *Tyrrhīdes*, *Hyrtacides*, *Opheltēs*, *Acestēs*, *Alētes*, *Dardānīdes*, *Atrīdes*, *Būtes*, *Anchīses*, *Aenīdes*, *Antiphātes*, *Acōlides*, *Gēges*. In the gen. plur. these nouns prefer the contracted form in *-um*.
- iii. Like **Circe** (§ 18), *Inārīme*, *Calliōpe*.
- iv. Like **Atreus** (§ 40), *Ilīōneus*, *Caeus*, *Phēgeus*, *Lynceus*, *Cretheus*, *Typhōeus*, *Mnestheus*.
- v. Like **Pericles** (§ 40), *Ganges*, *Ulixes*, *Achilles*, *Meropes*.
- vi. Like **Dido** (§ 40), *Dōto*.
- vii. Like **Isis** (§ 40), *Iris*, *Abaris*, *Sagaris*, *Phalaris*, *Thaumantias* ; so *Trōas* (in sing.).
- viii. *Cāpys*, *Capyn*, *Capyos* or *Capys*, *Capyi*, *Capye*. So *Itys*, *Italys*.
- ix. Like **Troades** (§ 40), *Phrēges*, *Trōes*.
- x. *Emāthion*, *-onis*, has accus. *Emathiona*. So *Haemon*, *Lycāon*, *Sarpēdon*, *Nōcmon*. *Erēmas* (*Erymant-*) has accus. *Erymanta*.

Common nouns :—

- i. *aēr*, *aether*, make accus. *aëra*, *aethera*. No plural.
- ii. *trīpus*, *-odis* (regular in sing.) makes plural like *Troades*. So *tāpēs*, *-ētis*, *lampas*, *-adis*.
- iii. *crater*, *-ēris*, has accus. sing. *cratēra*, plural like *Troades*.

2. ARCHAISMS.

- i. Genitive plur. in *-om* ; *divom*, v. 6.
- ii. Genitive sing. in *-āi* ; *pictaī*, v. 26.
- iii. Passive infin. in *-ier* ; *admittier*, v. 231.
- iv. *Fervēre* (= *fervēre*), v. 693.
- v. *Favo*, v. 154. *Sorti*, v. 271. *Olli* (= *illi*), v. 740. *Potis est* (= *potest*), v. 796. *Macte*, v. 641.
- vi. *Torquēt* (?) (= later *torquēt*), v. 402.

3. METRICAL VARIATIONS.

(For particulars see notes on the passages referred to.)

- i. Archaic long syllable ; *petit*, v. 9, *torquēt* (?) v. 402.
- ii. Synizesis ; vv. 32, 480, 501, 674, 716.
- iii. Short syllable lengthened in *arsis* ; *fatigamūs*, v. 610.
- iv. Synapheia ; v. 650, 1.
- v. Hiatus ; vv. 291, 477, 647.
- vi. Spondaic line (*i.e.*, line with a spondee in the fifth place) ; 9.

4. SOME WORDS WHICH DIFFER IN MEANING ACCORDING TO QUANTITY.

(N.B.—In this list no notice is taken of words which vary in quantity only as different cases of the same noun-stem ; *e.g.* *ōvis* (acc. pl.), *ōris* (gen. sing.) ; *laetā*, *laetū* ; etc.)

ācer : a maple tree.

āere, -a, -is, -i : fr. *āer*, air.

artē : by art.

artūs : (1) close ; (2) a limb.

āvia : a grandmother.

cānens : fr. *cāno*, -ēre, sing.

cānīs : (1) a dog ; (2) thou singest.

cōmēs : a companion.

cornūs : a cornel tree.

cūpīdo : *cūpīdus*, -a, -um.

dēdēre : they have given.

dēdi, *dēdit* : fr. *do*, dare.

diffīdit : he has split asunder.

ēdendi : fr. *ēdo*, eat.

effūgit : he is escaping.

iacēre : pres. infin. *iacio*, throw.

idem : nom. sing., neuter.

incīdit : he falls or has fallen upon.

Irī : O Iris !

irritā : useless.

lātēre, -i : fr. *latus*, a side ; or later, a brick.

ācer : keen.

āere, -is, -i, -a : from *āes*, bronze.

artē : closely.

artūs : pl. of *artus*, a limb.

āvia, pathless.

cānens : fr. *cāneo*, -ēre, be white.

cānīs : *cānus*, -a, -um, white.

cōmēs : (1) fr. *cōmis*, courteous ;
(2) thou wilt adorn.

cornūs : fr. *cornu*, horn.

cūpīdo : desire.

dēdēre : pres. infin. *dēdo*, give up.

dēdi, *dēdit* : fr. *dēdo*, *dēdēre*.

diffīdit : he mistrusts.

ēdendi : fr. *ēdo*, put forth.

effūgit : he has escaped.

iacēre : pres. infin. *iaceo*, lie low.

idem : nom. sing., masc.

incīdit, he cuts into.

Irī : fr. *eo*, ire.

irritā : vex thou !

lātēre, -i : fr. *lateo*, lie hid.

lātus : *a side.*

lēgit : *he is choosing.*

lepōrem : *a hare.*

lēvibus, lēvis, etc. : *light.*

liquentia : fr. liqueo, *be clear.*

ferimus : *we are hearing.*

fōvēre : pres. infin. foveo.

mālas : fr. mālus, -a, -um, *bad.*

mālorum : fr. malus, -a, -um.

mānet : māneo, -ēre, *remain.*

mānibus : fr. mānus, -ūs.

mīseram, -is, -o : fr. miser.

mōdō : *only, but now.*

nītentem : fr. nīteo.

nōta : *a mark.*

oblītus : fr. oblīno, -ere.

ōrā, ōrīs : fr. os, *face.*

pārens : *a parent.*

pervēnit : *he arrives.*

pīla : *a ball.*

plāga : (1) *a net* ; (2) *a region.*

pōtīs : *able.*

pōpūlus : *people.*

quā : nom. sing. f. and nom. pl. n. of quis, indefinite.

quiētē : fr. quies.

quīs : inter. or indef. pronoun, *Who? or any.*

rēdūci, -is, -es : fr. rēdux.

rēfert : *he is bringing back.*

rēgi, -is, -e, -es : fr. rēgo, -ere.

rēliqui : fr. rēliqus, -a, -um.

sātīs : *enough.*

sēnum : gen. plur. senex.

sōlum, -i, -o : *the soil.*

tēlā : *weapons*, fr. tēlum, -i, n.

ūtī : = ut.

vallis : *a valley.*

vēniens : fr. vēnio, *I come.*

vēnit : *he is coming.*

vestīs : *a garment.*

vidēre : pres. infin. video.

vīres : *thou art flourishing.*

lātus : (1) *broad* ; (2) part. of fero, ferre.

lēgit : *he has chosen.*

lepōrem : *elegance of speech.*

lēvibus, lēvis, etc. : *smooth.*

liquentia : fr. liquor, *melt.*

ferimus : *we are striking.*

fōvēre : *they have cherished.*

mālas : fr. māla, *a jaw.*

mālorum : fr. mālus, *apple tree.*

mānet : māno, -are, *trickle*

mānibus : fr. mānes, -ium.

mīseram, -is, -o : fr. mitto.

mōdō : fr. mōdus, -i.

nītentem : fr. nītor.

nōta : fr. nōtus, -a, -um.

oblītus : fr. obliviscor, -i.

ōrā, ōrīs : from ora, -ae.

pārens : *obedient.*

pervēnit : *he has arrived.*

pīla : (1) *a pile* ; (2) fr. pilum, -i.

plāga : *a blow.*

pōtīs : fr. potus, -a, -um.

pōpūlus : *a poplar.*

quā : abl. sing. f. of quis, indef., also of qui relat. and quis inter.

quiētē : fr. quiētus.

quīs : = quibus.

rēdūci, -is, -es : fr. rēdūco, -ere.

rēfert : *it concerns.*

rēgi, -is, -e, -es : fr. rex.

rēliqui : *I have left.*

sātīs : past part. sēro, sēvi.

sēnum : gen. plur. distrib. numeral sēni.

sōlum, i-, -o : *alone.*

tēlā : abl. of tēlā, -ae, f., *a shuttle.*

ūtī : pres. infin. ūtor.

vallis : fr. vallum.

vēniens : fr. vēneo, *I am on sale.*

vēnit : (1) *he has come* ; (2) *he is on sale.*

vestīs : *thou art clothing.*

vidēre : *they have seen.*

vīres : fr. vis, vim.

5. WORDS OF LIKE FORM AND QUANTITY, BUT VARIANT MEANING.

ădĕo : (1) *I approach* ; (2) adverb, *to such a degree*.

armis, armorum : (1) fr. arma, n., *weapons* ; (2) fr. armus, m., *the upper arm*.

caedĕ, -is, -i, -es : (1) fr. caedes, *slaughter* ; (2) fr. caedo, *to kill*.

cĕlĕrem, -es : (1) fr. celer, *swift* ; (2) fr. celero, *to hurry*.

consŭlĕ : (1) fr. consul ; (2) fr. consulo, *to consult*.

custodi : (1) fr. custos, *a guard* ; (2) fr. custodio, *I guard*.

estis, esse, est, essem : (1) fr. sum, esse ; (2) fr. ĕdo, *to eat*.

făti, -um, -o : (1) fr. fatum, -i, n. ; (2) fr. for, fari, *to speak*.

fĕram, fĕras : (1) fr. fero, ferre ; (2) fr. ferus, *wild*.

ferri : (1) fr. fero, ferre ; (2) fr. ferrum, -i, n., *iron*.

fŭsus : (1) *a spindle* ; (2) part. of fundo.

lăbĕres : (1) fr. labor ; (2) fr. lăbĕro.

mando : (1) *to give in charge* ; (2) *to champ* (3rd conj.).

măria, mărĭs, -i, -e : (1) măre, *the sea* ; (2) mas. mărĭs, *male*.

mŏnĭtum, -u : (1) fr. monitus, -ŭs, *advice* ; (2) fr. mŏnĕo, *warn*.

ŏră : (1) *a shore* ; (2) *mouths*.

ŏrās : (1) *shores* ; (2) fr. ŏro, *pray*.

primŏrum : (1) gen. pl. primus ; (2) gen. pl. primores.

sinĕ : (1) *without* ; (2) fr. sino, *allow*.

tăli : (1) talus, -i, *dice* ; (2) fr. talis, -e, *such*.

valli : (1) vallum, -i, *a rampart* ; (2) fr. vallis, *a valley*.

vellĕre : (1) vellus, -eris, n., *a fleece* ; (2) vello, *to pluck*.

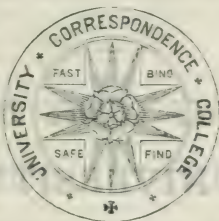
versi : (1) part. verito, *turn* ; (2) part. verro, *sweep*.

victum : (1) victus, -us, *living* ; (2) part. vivo, *live* ; (3) part. vinco, *conquer*.

vigiles : (1) vigil, -is, *wakeful* ; (2) vigilo, *watch*.

visus : (1) visus, -ŭs, *sight* ; (2) part. video, *see*.

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